Humfrs Pipe 170

THE *Pious Communicant* Rightly Prepar'd; OR, A DISCOURSE Concerning the Bleſſed Sacrament:

Wherein the NATURE of it is Deſcribed, our Obligation to *frequent Communion* Enforced, and *Directions* given for *due Preparation* for it, *Behaviour* at, and after it, and *Profiting* by it.

WITH

PRAYERS and HYMNS, ſuited to the ſeveral Parts of that *Holy Office.*

To which is added,

A Short DISCOURSE of *BAPTISM.*

By *SAMUEL WESLEY*, A. M Chaplain to the moſt Honourable *JOHN* Lord Marqueſs of *Normanby*, and Rector of *Epworth* in the Dioceſe of *Lincoln.*

LONDON, Printed for *Charles Harper*, at the *Flower-de-luce* over-againſt St. *Dunſtan's Church* in *Fleetſtreet.* MDCC.

BIBL CANT CAT 2.79.4

The Life of our Bleſſed Lord and Saviour Jeſus Chriſt. An Heroic Poem: Dedicated to Her moſt Sacred MAJESTY. In Ten Books. In *Folio*. Each Book Illuſtrated by neceſſary Notes: With Sixty Copper-Plates, by the celebrated Hand of *W. Faithorn*. The Second Edition, reviſed and improved with the Addition of a large Map of the *Holy-Land*, and a Table of the Principal Matters. Written by the Author of this Manual on the *Sacrament*. Printed for *C. Harper*.

Gumfrs Pipe 170

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PREFACE.

WHEN ſo many excellent *Treatiſes* have already appear'd on this *Subject*, it may well be wonder'd why, after all, ſo *mean* a *Pen* ſhould attempt ſo *weighty* an *Argument*; ſince 'tis almoſt impoſſible to ſay any thing *New* upon it, and the mildeſt *Queſtion* a Man muſt expect, who now handles it, would be of the ſame *Nature* with that of *Job* to his Friends; *Who knoweth not ſuch Things as theſe?* *Job* xii. 3. But one that is *reſolved* to write a *Book*, ſeldom wants an *Excuſe* for doing it, and will be ready to draw one, even

from the *Number* of those which have gone before him, since this might have hinder'd *others* as well as *him*: And besides, there is a different *Size* of *Writers*, suitable to the different *Capacities* of *Readers*; and *Acquaintance*, or *Inclination*, or sometimes pure *Accident*, may be the occasion of some *Persons* reading *one* Book, when they would not have read *another*, and perhaps, to *Profit* more by it, than they might by another *better* written on the same *Subject*. What I have aim'd at in this *Manual*, is to be as *clear* and *methodical* as I could, both in the *Description* of the *Nature* of the *Sacrament*, and the *Occasion* and *Ends* of its *Institution*, and in the *Directions* for our *Behaviour* in relation to the *Reception* of

of it. I have endeavour'd to give a *rational* and *distinct View* of it in all the *Notions*, wherein *Learned* and *Pious Men* have *represented* it: To press home the *indispensible*, tho' much *neglected Duty* of *frequent Communion*, which I am persuaded would highly conduce to a *general Reformation* of *Manners*, and to *repair* the *Decays* of *Christian Piety* amongst us. To lay down some *plain Rules* for our *Preparation*, and *Heads* of *Examination*, in order to our *worthy Receiving*, with *Meditations* or *Prayers* suited to every *Part* of the *Office*, and inserted in their *proper Places*. As to the *double Appendix*, the *former* relating to our *Religious Societies*, whose *Rules* and *Orders* have been *published*

and

and *defended* by Mr. *Woodward*, in his late *Book* on that *Subject*; and my Lord Bishop of *Bath* and *Wells*, in the *Life* of Dr. *Horneck*, and for whom, Her late Majesty of Blessed Memory was so much concerned while She was living; their whole *Design* appeared to me so highly serviceable to *Christianity*, that I could not but take this *Opportunity* to *recommend* it, and shall still be of the same *mind*, till I can see, what I have here offered on that *Head*, fairly answered. And the *latter*, which relates to *Baptism*, will be granted not *unnecessary*, when several (I hope) well-meaning *Persons*, especially in *those Parts* where I *live*, are *unsatisfied* about it: And 'tis the same which has been done before

before by the Right Reverend and Pious Bishop of *Ely*, in his *Aqua Genitalis*, after his *Mensa Mystica*; and by others who have *laboured* on the same *Subject*. Likewise, I have added the *Great Hallel*, or *Paschal Hymn*, which was usually sung by the *Jews* at their *Passover*, and by our *Saviour* and his *Apostles*, at the *Institution* of this *Sacrament*. Nor am I unwilling to *own* that I have thro' the whole, wrought in any *memorable Thoughts* which I have met with in such *Authors*, as have handled the *same Argument*; having done all as *plainly* and *compendiously* as I was able. To conclude; if the *whole*, or any *Part* of this *little Book*, may any ways tend to promote the *Glory* of *God*, or the *Piety* and *Happi-*

ness

ness of *Mankind*, especially of that *dear Flock*, over which it has pleased *God* to give me *Charge*, I shall not much regret my *Composing*, and *Adventuring* it abroad into the *World*.

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THE Worthy Communicant.

INTRODUCTION.

THE *End* of every *Christian Duty*, is to make us ſtill *better* and *holier*: The *height* of our *Perfection*, conſiſts in the *Imitation of God*: unleſs we *know* God, we cannot be *like* him; and the cleareſt *Revelation* of his *Nature*, and of his *Will* is left us by his Son, in his *Holy Goſpel*: The *Bleſſed Sacrament* of the Body and Blood of the Lord, is an *Epitome* of that *Goſpel**, and a lively *Repreſentation* of our Saviour's *Sufferings*: He therefore who *frequently* and *devoutly* receives it, cannot be an *ill Man*, but muſt needs make a more than ordinary *Progreſs*

* *The word Sacrament is often uſed in the Fathers for the whole Chriſtian Religion.*

in *Virtue* and *Holineſs*. For the *promoting* whereof, I have undertaken to write this *little Manual*, wherein I ſhall endeavour in the

I. Chapter, to give a clear and rational Account of the *Nature* of this Sacrament, and the *Occaſion* and *Ends* of its Inſtitution. As in the

II. *Of* the perpetual *Obligation* which lies upon all *adult Chriſtians* to communicate, and even to frequent *Communion*. In the

III. Of our *Examination* before it, and *Preparation* for it. The

IV. Our *Behaviour in* it. And in the

V. *After* we have received, and during the whole courſe of our Lives, eſpecially the Time betwixt *different Celebrations*.

To which ſhall be added *Prayers*, *Meditations*, and *Hymns* ſuited to the ſeveral Parts of this *Holy Office*.

CHAP.

CHAP. I.

Of the Nature *of the* Sacrament.

§ I. THE *Sacrament* of the *Lord's Supper* may be thus deſcribed. 'Tis a 'Memorial, and Repreſentation of the Sacri-'fice of the Death of Chriſt, inſtituted by 'Chriſt himſelf in the room of the Jewiſh 'Paſſover; wherein, by the *breaking* of *Bread*, 'and drinking of Wine, we *renew* our *Cove-'nant* with God, *praiſing* him for all his *Good-'neſs*, and teſtify our *Union* with all good 'Men; and whereby the *Benefits* of our Sa-'viour's *Death* are *ſealed* and *applyed* to every 'faithful *Receiver*.

§. II. ['Tis a *Memorial* of the Sacrifice of the *Death* of Chriſt.] I confeſs, the whole Sacred Action has been ſtiled by the *Fathers*, as well as by ſome Excellent Perſons of our own Church, the *Chriſtian Sacrifice*, the *unbloody Sacrifice*; and is indeed ſuch, in the *ſame Senſe* that *Prayer* and *Praiſe*, whereof it is in a great meaſure compos'd, are *ſtyled* under the Go-

ſpel, *ſpiritual Sacrifices:* Nay, it comes yet nearer to the *Nature* of the old *Euchariſtical*, and other *Sacrifices*, becauſe 'tis an *Oblation* of ſomething *viſible*, namely, *Bread* and *Wine*, to be *conſum'd* to God's *Honor*; which are then *offer'd* when the Miniſter places them on the Chriſtian Altar, or *Holy Table*; (as was done more ſolemnly by *lifting* them up in the antient Church) immediately after which, in the *Prayer* for the *Church Militant*, he beſeeches God to receive our *Oblations*, (as well as *Alms* and *Prayers*); which may relate to the *Bread* and *Wine*, newly offered: But ſince it has no *ſhedding of Blood* therein, which has been thought eſſential to a *proper Sacrifice* *, and that the *ſhedding* of our Saviour's *Blood*, is only *Sacramentally repreſented* in it, and not *actually* and *properly poured* forth, as it was upon the *Croſs*, whereon he was *once offered*, to take away Sin; and ſince the *Sacrament* is a *Memorial* of that *one Oblation* of Chriſt, and 'tis contrary to the Nature of a *Memorial* or *Remembrance of the Sacrifice of the Death of Chriſt*, to be the *ſame* with that *Sacrifice* it remembers; for theſe Reaſons we cannot own any ſuch *proper*,

* Θυσία à θύω, macto: & facio, *is uſed in the ſame Senſe.*

proper, propitiatory, attoning Sacrifice * in the Sacrament as the *Romaniſts* do believe, any more than we can think with them, that 'tis *available* both for *quick* and *dead*; of neither of which we find any *Footſteps* in the Holy Scriptures. Suffice it therefore, that we believe it a *Sacrifice* in the higheſt Senſe, that *Prayer* and *Praiſe* are ſo call'd in the New Teſtament, becauſe it requires, and is compos'd of the moſt *exalted Acts* of both; that we believe it an *Offering*, or *Dedication* of the *Bread* and *Wine* to the *ſacred* uſe, as well as we therein *offer* our *ſelves* anew to God; and that we believe the whole *Action*, a *Memorial*, a *Commemoration*, and *Repreſentation* of the ineſtimable *Sacrifice* of the *Death* of Chriſt, whereby alone we expect *Life* and *Salvation*.

* Homily *of the Sacrament*, Part 1. *We muſt take heed leſt of the* Memory *it be made a* Sacrifice, *exactly as* Euſebius, *who ſays our Saviour left us*, Μνήμην ἀντὶ θυσίας.

§ III. Firſt, 'Tis a [*Memorial* or *Commemoration* of Chriſt's Death, and of the *Sacrifice* which he thereby offer'd for us.] That is, by this *ſacred Action*, we *record*, and keep it in *mind*, till he come again to *Judgment*. And that according to his own

* St. Luk. 22. 19. 1 Cor. 11. 24, 25.

Command, as St. *Luke* * relates it of the *Bread*, and St. *Paul* both of the *Bread* and Wine; *This do in remembrance of me.* As *forgetfulneſs* of God's Goodneſs and *Ingratitude* for it, muſt needs have been great occaſions of the *fall* of Man, ſo that very *fall* renders us ſtill more *forgetful* and *ungrateful*. *Mankind* will therefore have always need enough of *Helps* to their *Memory* in *religious Matters*: And ſome of theſe, God has appointed wherever there has been a *revealed Religion*. Thus the *Sacrifice* of the *Paſſover* was inſtituted for a *Remembrance* of what the *Iſraelites ſuffered* in *Egypt*, and of God's wonderful Mercy in delivering them from it, as well as to *typify* or *ſhadow* forth unto them *Chriſt* himſelf, our *great Paſſover*. The *Sacrament* of the Lord's Supper was in like manner inſtituted; That we might *keep in memory* that which Chriſt *ſuffered* for us, and *delivered* to us; ſuch a *ſenſible Sign*, and remarkable *ſolemn Action*, being much more likely to preſerve a lively *impreſſion* of it, than if it had been only barely *recorded* in Hiſtory. Now this *Commemoration* may be conſidered either with reſpect to *our ſelves*, or with reſpect to *God*: as it reſpects our ſelves, we not only therein *commemorate* God's

Love

Love in general to *Mankind*, in giving his *Son*, and our *Saviour*'s Love, in giving himſelf a *Ranſom* for all Men, to bring them into a *Capacity* of Salvation on their *Faith* and *Obedience*; but yet farther, the *actual Application* of his meritorious *Sacrifice* to our ſelves, on our performing the *Conditions* of his *Covenant*, and his infinite *Goodneſs* in making us partakers of his Holy *Word* and *Sacraments*, and thereby *calling* us to this *State* of *Salvation*, and *preſerving* us in it. As this *Commemoration* relates to *God*, we do alſo, in the *Communion*, preſent a *Memorial* of a *ſweet Savour* before him, and beſeech him for the ſake of his *dear* Son, and by his *Agonies*, and bloody *Sweat*, by his *Croſs*, and *Paſſion*, and precious *Death*, to have *Mercy* upon us, and grant us the *Remiſſion* of our *Sins*, and all other *Benefits* of his Sufferings. Not that God is either *ignorant* of our *Wants*, or *unwilling* to *relieve* us, or *forgetful* of us: But we muſt be *ſenſible* of theſe things our ſelves, and of God's *Power* to help us, and ſeek for *Relief* in thoſe ways he has appointed. And well may we more ſolemnly *commemorate* our Saviour's *Sacrifice* in this *Sacrament*, when we do the ſame in ſome degree, even in our *daily Prayers*, and ask all for his *ſake*, and in a Senſe, *offer* him *anew* to his Father, applying his *Attonement*, and

pleading his *Merits*, and truſting in his *Interceſſion* and *Meditation*. Nor ought we to forget that the antient *Liturgies*, did not only *commemorate* our Saviour's Death in the Sacrament, but likewiſe his *Reſurrection* and *Aſcention into* Heaven.

§ IV. Secondly. But there is not only a *Commemoration*, but a *Repreſentation* too of our Saviour's Death, in the *Holy Communion*. 'Tis not a *bare Remembrance* of it, 'tis a lively *Scheme* and *Figure* of what he endur'd: 'As 'oft as ye *eat* of this *Bread*, and drink of 'this Cup, ſays the Apoſtle, ye do *ſhew forth*, or rather, by way of Command, *ſhew ye forth*, the Lord's Death till he come. *Declare* it, proclaim it, "tell the People what great things he has done! Whence this *Repreſentation* of Chriſt's Death in the *Sacrament* has a reſpect to *others* to whom we are to *declare* it, as well as it relates, like the *Commemoration* before-mention'd, to *our ſelves* and to *God*. We do by this *proclaim* unto *Men* and Angels, the *manifold Wiſdom* and *Goodneſs* of God, and the Kindneſs and *Condeſcention* of our ever bleſſed Redeemer; and in a manner *preach* the *Goſpel to every Creature*, while we here *repreſent* ſo conſiderable a part of it, as our Saviour's *Death*, and own that we are not *aſham'd* of his *Croſs*, but rather *Glory* in it.

§ V.

§ V. We *repreſent* it alſo to *our ſelves:* that is, we do by this ſacred ſignificant, and lively *Action*, fix it more *deeply* in our *Affections* and *Memories.* The *Bread repreſents* our Saviour's *Body*, who is the *true Bread of Life* that came down from *Heaven:* The *Wine*, his *Blood:* The *Breaking* of the *Bread*, the *Torments* he endur'd on the *Croſs*, and the *Wounding* of his *ſacred Body*; as the *pouring* out of the *Wine* is a moſt lively *Figure* of the *ſhedding* his moſt precious *Blood.* But of this, more hereafter.

§ VI. But in the laſt place, we alſo *repreſent* our Saviour's *Death*, to *God* the *Father*, in the *Holy Communion:* This we do by thoſe *Actions* which he himſelf has appointed, as *means* of ſupplicating him, and obtaining his Favour: 'Beſeeching our 'heavenly Father, who of his tender Mercy, 'did give his only Son Jeſus Chriſt to ſuf-'fer *Death* upon the Croſs for our Redemp-'tion, that we duly receiving the *Holy My-'ſteries*, according to our Lord Jeſus Chriſt's 'Holy Inſtitution, in *remembrance* of his 'Death and *Paſſion*, may be *Partakers* of his 'moſt bleſſed *Body* and *Blood.* The Prieſt neither *makes* nor *offers* the real *natural Body* of Chriſt, in the *Holy Communion*, but

he makes his *ſpiritual* or *ſacramental* Body, and therein *repreſents* his *natural* Body as well as he alſo repreſents what he really *ſuffer'd* for us, in the *verity* of that *Body*; this he *repreſents* to *God* as well as to *us*, and every *devout Communicant* ſhould faithfully joyn in the *Repreſentation*.

§ VII. The next thing obſervable in our Deſcription of the *Holy Communion* is, [That 'twas inſtituted by Chriſt in the room of the *Jewiſh Paſſover*:] This as it gives great *Light* into the Nature of it, and the moſt weighty *Controverſies* concerning it, ſo the *Matter* of *Fact* it ſelf, is too evident to be doubted or denied, and of too great *moment* to be lightly paſs'd over: As will appear if we conſider the *Time*, the *Form*, the *End* of the Inſtitution of this Sacrament, compared with that of the Paſſover, and the Expreſſions of *John* the *Baptiſt* and the Apoſtles, relating to the *Communion* it ſelf, or to our *Saviour*, who ordained it.

The *Time* of its firſt Inſtitution and *Celebration*, was the Night of the *Paſchal Supper*, immediately *after* Supper. We are told by * learned Men, that the old *Jews* had a very antient *Tradition* amongſt them, that the

* *Buxtorf. Synag.* cap. 13. p. 302. *de Paſchat celebrando.*

Fagius in Exod. 12.

the *Messias* should come to *redeem* them the very *same Night* in which God brought them out of *Egypt*, the *Night* of the *Passover*, whereon they also say that God vouchsafed to the old Patriarchs and holy Men, most, or all of those famous *Blessings* and *Deliverances* which we read of in the *sacred Writings*; which is no obscure *Indication*, that the *Sacrament* of the *Lord's Supper* was to succeed the *Paschal Supper*.

§ VIII. The *manner* of their celebrating the *Passover* also proves the same; For the *Master of the House*, 'took *Bread*, and brake 'it, and gave it to those about him, and said, *This is the Bread of affliction which our Fathers did eat in Egypt.*' * that is, the *Memorial* of that Bread, in the same Sense that our Saviour said, *This is my Body*; after he had taken *Bread*, and blessed and brake it, and gave to his Disciples, as the *Jews* also call'd the Passover, 'The *Body* of the *Paschal Lamb*.

* *Buxtorf. ubi supra.*

And in like manner, the *Cup*. The *Master* of the *Feast* took it *after Supper*, and when he had given *Thanks*, gave it to the rest, and said, 'This is the *Fruit* of the 'Vine, and the *Blood* of the *Grape*. This was the *third Cup* which they drank at the Passover,

Paſſover, and call'd it, The *Cup of Bleſſing*. * *All* the Company drank of it, the ſick as well as the healthy. † Thus our Saviour "after Supper took the Cup, this *third Cup*, and when he had given Thanks, gave it to his *Diſciples*, and ſaid, Drink ye *All* of this, for this is my *Blood* of the New *Teſtament* [New Covenant] or this *Cup* is the New *Teſtament* [New Covenant] in my Blood *. As *Moſes* ſaid, when he ſprinkled *all* the People with Blood †. *This is the Blood of the Covenant which God made with you*; it was not only the *Seal* of the New Covenant, but likewiſe the *Sanction* of it: And 'tis remarkable that our Saviour calls it the *Fruit* of the *Vine*, as did the Maſter of the Feaſt at the Paſſover. And ſo the Apoſtle calls the *Sacramental Cup*, the *Cup* of *Bleſſing*.

* *Lightfoot*, Vol. II. p. 260.

† *Buxtorf.* p. 296.

* St. *Mat.* 26. 28. St. *Luk.* 22. 20.

† *Heb.* 9. 20. *Exod.* 24. 8.

§ IX. There's yet another thing remarkable in the *Paſſover*, which our Saviour *retain'd* in his *Sacrament*, and that is the *Hymn*, or *great Hallel*, which the *Jews* always *ſung* at this *Feſtival*, and ſtill continue to uſe it in that *ſhadow* of the *Paſſover*,

sover which they yet retain.* It consisted of six Psalms, from the 113 to the 118. inclusively; wherein were mentioned, as their *Rabbins* teach. 1. Their Deliverance from *Egypt*. 2. The Division of the *Red-Sea*. 3. The Giving of the Law. 4. The Resurrection from the Dead. And 5. The Sorrows of the *Messias*. † 'Tis expressly said, that our Saviour and his Apostles sung a *Hymn* after they had eaten, ὑμνήσαντες, not ὑμνοῦσι; they all doubtless *joyn'd* in it, as was the Custom of their Country-men, which they could not have done, had it not been a *Form* well known unto them: And what more *proper* than those Psalms already mentioned? which shows the *Lawfulness* of *singing* in the Christian Church, and of the whole *Congregations* joyning in it, some think *Judas* not being here excepted ‖, and that in a *set Form*, out of the *Psalms* of *David*, which have made a great part of the *Liturgy* of the Church, for near Three Thousand Years. Nor was this Sacrament ever celebrated without *singing* by any *regular Christians*: St. *Chrysostom* on *Heb.* 10. says of those of his Time, 'That in 'the Sacrament they did offer *Thanksgiving* for

* *Buxtorf. ubi supr.* Patrick *in* 113 *Psalm.*

† *Lightfoot*, Vol. II. p. 354.

‖ *Lightfoot.*

'for their Salvation, by *devout Hymns* and '*Prayers* to God. And before him, *Pliny*'s famous Letter mentions the Christians as jointly ſinging *Hymns* to Chriſt: And *Tertullian* in his Apology, has left it on Record, that it was the Cuſtom of Chriſtians to cloſe their *Agapæ*, or Love-Feaſts, with *ſinging*, either ſome portion of Scripture, or ſomething of their own Compoſure. * I've inſiſted the longer on this Head, becauſe there are ſome Perſons, who, I think, very unreaſonably, not only neglect the *Practice* of this Angelical Duty themſelves, but even cenſure it as *unlawful* in others: to whom we may anſwer, '*We have ſuch a* laudable Cuſtom, and ſo have the *Churches* of God had, in all *Places* and all *Ages*.

* *Tertull. Apol.* cap. 39. p. 106. *Edit. Cantab.*

§ X. Yet farther, there is a remarkable *Analogy*, or reſemblance in the *End* of their Inſtitution, between the *Paſſover* and the *Supper* of the Lord: God ſaid concerning the Paſſover, to the Children of *Iſrael*; 'This 'day ſhall be to you for a '*Memorial* †, and you ſhall 'keep it a Feaſt to the Lord 'throughout *all* your *Genera*-'*tions*. ‖ *Remember* this day in

† *Exod.* 12. 14. *Ver.* 27.

‖ *Exod.* 12. 3.

in which you came out of *Egypt*, and thou ſhalt *ſhew* thy Son, *&c.* * And the *Red Wine* which they made uſe of therein, was to ſignifie either the *Blood* of their Children, ſhed by *Pharoah*; or rather, the *Death* of *Pharoah*'s *firſt-born*, as well as afterwards of himſelf and the reſt of the *Egyptians*, in juſt Vengeance for their Cruelty to the *Iſraelites*; and of the *Blood* which was on their own Door-Poſts, whereby they were preſerv'd from the Peſtilence. Thus in the *Lord's Supper*, our Saviour commands his Followers, to do this in *Remembrance* of him, and thereby to *ſhew forth* his Death *till* he *come*, as the *Iſraelites* were to keep the Paſſover for *ever*, or throughout all their Generations. Much the ſame *word* being here uſed by the Apoſtle, to expreſs our *Celebration*, or *Annuntiation* of our Saviour's Death in the Sacrament, that is uſed by the antient Greek Tranſlators of the Bible, to ſignifie that of the Paſſover enjoyn'd to the *Jews* †. In which ſacramental Feaſt we are to preſerve the *Memory* of our *Deliverance* from the *ſlavery* of *Sin*, much worſe than that of *Egypt*.

* *Exod.* 13. 8. LXX. ἀναγγελεῖς.

† Καταγγέλλετε.

§ XI.

§ XI. Laſtly, There are ſeveral Expreſſions in the New Teſtament which will not ſuffer us to doubt of the *Analogy* between them. Thus the Baptiſt calls our Saviour, *The Lamb of God* *; and St. *Peter* ſays, 'That we were 'not redeemed with corruptible things, but 'with the precious Blood of Chriſt, as of a '*Lamb* without *Blemiſh* †. And St. *Paul*, alludes moſt manifeſtly unto it; 'Chriſt our Paſſover 'is ſacrificed for us, therefore let us keep 'the Feaſt, not with the 'old Leaven, *&c.* ‖

* St. *Joh.* 1. 29.

† 1 St. *Pet.* 1. 18, 19.

‖ 1 *Cor.* 5. 7.

From all which it appears, that the *Sacrament* of the *Lord's Supper* was inſtituted in the room of the *Paſſover*, and that our Saviour retained many of the *Ceremonies* therein, as well ſuch as God himſelf had immediately *appointed*, as ſuch as the Jewiſh *Church* had *added*, either for the more lively Repreſentation of the thing, or elſe for *decency* and *order*: and from what has been ſaid, we may have great Light into the *Nature* of the Holy Communion, eſpecially as to the laſt Head inſiſted on, that 'tis a *Memorial* and *Repreſentation* of our *Saviour's Death*, of

Vid. Cudworth, *and Diſcourſe of the Holy Euchariſt*, p. 6.

of his *Body* which was *broken*, and his *Blood* which was *ſhed* for us.

§ XII. I proceed to the *Matter* of this *Sacrament*, the exterior *Matter*, or outward *Elements*, the viſible and ſenſible *Signs*, namely, *Bread* and *Wine* which the Lord has commanded to be *taken* and *received*. 'Twas from the *Fruits* of the *Ground*, that the firſt Offerings were made to the Lord: Some have been of Opinion that *Noah* was the firſt that offer'd *Bread* in Sacrifice, and that thence he received a *Name* among the *Antients*. * *Melchiſedeck*'s bringing forth *Bread* and *Wine*, has alſo been thought an Act of his *ſacerdotal* Office, and not an *Inſtance* of *Hoſpitality* only. We are ſure that the *Mincha*, *Meat-offering*, or *Bread-offering*, ſo often mention'd by *Moſes*, which was to be offer'd every Morning and Evening, and is call'd the *Moſt Holy* of all the Offerings of the Lord, was compoſed of *Fine-Flower*, with a *proportion* of *Wine* added unto it †. *Bread* is the moſt *ſimple* and common *Food*,

* Dickenſon *in Delphi Phœniciſſ.* p. 169. *And Dr.* Spencer *de Sacrificiis, thinks that* Noah *was called* Ogyges, *from* Ogh, *which ſignifies* Panis ſubcineritius, *Bread baked under the Embers, and offered in Sacrifice.* p. 659.

† *Exod.* 29. 40. *Levit.* 2. 3.

BIBL. CANT.

Food, the moſt *eaſie* to be obtained, and yet the moſt *neceſſary*, the *Staff* of Life: *Wine* was alſo as *common* in thoſe Countries, as it is *uſeful* and *refreſhing*, making *glad* the *Heart* of Man, *Pſal.* 104. 15. Nay, *cheering* God and Man, *Judg.* 9. 13. That is, *Wine* was acceptable to God in *Sacrifices:* For ſome, or all of which Reaſons was our Saviour pleaſed to make Choice of *Bread* and *Wine* in the *Celebration* of theſe *Myſteries*, as well as becauſe they were uſed by the *Jewiſh Church*, in the *Paſſover.* And theſe are in the Sacrament ſolemnly *offered* to God, as an *acknowledgment* of his being the *Creator* of all things, and Sovereign *Lord* of the World; according to the antient Doxology * at the *preſenting* of them on the Lord's Table; which was much the ſame with that in the *Revelations*, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy pleaſure, they are, and were created.*

* *Vid.* Mede *of Chriſtian Sacrifice*, p. 359.

§ XIII. And *Bread* and *Wine* they are ſtill after the *Conſecration*; not *common*, but *Sacred* and Sacramental. They are changed in their *Uſe*, but not in their *Subſtance.* They are not changed into the Subſtance

ſtance of the *Natural Body* of Chriſt, which hung upon the Croſs, and his *Blood* which was there *ſhed* for us; a monſtrous and novel Opinion, firſt eſtabliſhed by the Concil of *Lateran*, above twelve hundred Years after Chriſt; and then by that of *Trent*, among other Articles of their New Creed; no where to be found in *Scripture*, (as ſome of the moſt Learned *Romaniſts* have confeſſed) but directly contrary to it, as 'tis to the *Writings* of the *Fathers*; not believed at preſent by many *Learned Men* in the Church of *Rome* *; overthrowing the very Nature of a *Sacrament*, and leaving *nothing* for an outward *Sign*; deſtroying the Foundation of our *Faith*, which is grounded on *Miracles*, which imply the *certainty* of the Judgment of our *Senſes* on their proper Objects; introducing the moſt monſtrous *abſurdities*, which if granted, would render the *Chriſtian Religion*, which is the only *reaſonable Religion* in the World, the moſt *abſurd*, and moſt *unreaſonable*; ſuppoſing actual *length*, without any thing *long*, and the ſame of *whiteneſs*, *redneſs*, *ſolidity*, *moiſture*, *breadth*, and *thickneſs*; involving the moſt *horrid*, as well as moſt *ridiculous* Conſequences: That our Saviour did *eat* his own *Body*, and gave it to his

* Vid. *Preface to Diſcourſe of the Euchariſt.*

his *Disciples* to *eat*; making Christians the worst of *Cannibals*, to *eat* their *God* a thousand times over * ; implying *penetration* of *dimensions*; contradicting the very *Nature* of a *Body*, which cannot be in *two places* at the same time †, much less in *Earth* and *Heaven*; contradicting our Saviour's *own Words*, that we should not have him always, ‖ that is, his *Body*, with us, tho' in his *Divinity*, his *Spirit*, his *Power*, his *Graces*, he's with the Church to the End of the World * ; contrary to the End of the Institution, which was to be a *Memorial* of his *Body* broken, and *Blood* shed for us; contrary to the Words of the Apostle †, who calls it *Bread* and *Wine*, after Consecration, thrice in one Chapter ‖. For which Reasons, and many others that might be alledged, our Church declares, in her Twenty Eighth Article, of the Lord's Supper, 'That *Transubstantiation*, or the *Change* of the *Substance* of the *Bread* and *Wine* in the Supper of 'the

* *Ecquem tam amentem esse putas, qui illud quo vescatur credat Deum esse?* Tully de *natura Deorum.*

† *Rubrick after Communion.*

‖ St. *Mat.* 26. 11.

* St. *Mat.* 28. 20.

† 1 *Cor.* 11. 26, 27, 28.

‖ *Vide supra.*

'the Lord, cannot be proved in *Holy Writ*, 'but it is repugnant to the *plain* words of 'Scripture, overthroweth the *Nature* of a *Sa-* 'crament, and hath given occaſion to many 'Superſtitions.

§ XIV. But how is it then called the Sacrament of the *Body* and *Blood* of Chriſt, and in what Senſe is he *preſent* there, and how are the *faithful* ſaid therein, to eat his *Body* and drink his *Blood*, both by the antient *Fathers*, and by our *own Church*, and moſt other *Proteſtants* of all denominations *?

* *Lutherans*, *Calvin*, *Beza*, Aſſemb. Catechiſm, great and leſs; *Cranmer*, *Ridley*; Communion Service Engliſh, *Tigur. Liturg.* &c.

That this is true in ſome *Senſe* is evident from *Holy Scripture* it ſelf, as well as from the Conſent of all *Chriſtian Churches*. Our Saviour ſaid, 'This is my *Body*, 'and this is my *Blood*. And the Apoſtle *, The Cup of Bleſſing; is it not the Communion of the *Blood* of Chriſt, the *Bread* of the *Body* of Chriſt? And to the ſame purpoſe in the next Chapter.

* 1 *Cor.* 10. 16.

Thus our fore-mentioned Article, That the *Bread* which we break is a partaking

taking of the *Body* of Chriſt, and the *Cup* of *Bleſſing* a *partaking* of the *Blood* of Chriſt. And in the Catechiſm, that the *inward part*, or thing ſignified in the Sacrament is, The *Body* and *Blood* of Chriſt, which are verily, and indeed taken and received [*by the faithful*] in the *Lord's Supper*. And the like in ſeveral places in the *Communion-Office*. From all which it appears how little Reaſon our Adverſaries have to brand us for *Sacramentarians*, or ſuch as deny the *Body* and *Blood* of Chriſt, in a *ſound Senſe*, to be received in the *Lord's Supper*.

§ XV. But what *Senſe* that is, we come now to enquire.

Firſt, The *Symbols*, the very *Bread* and *Wine*, are in a *figurative*, *typical*, and *ſacramental* Senſe, the *Body* and *Blood* of our Saviour. They are more than a *bare* or *ordinary Figure*; they do really and actually from their Inſtitution, *repreſent* and *exhibit* Chriſt's Death unto us, as did the *Paſchal Lamb*, the delivery of the *Jews* out of *Egypt*. This our Church affirms in her Homily of the Sacrament, Part I. 'That we muſt be 'ſure to hold, that in the Supper of the 'Lord, there is no *vain Ceremony*, no *un-'true Figure* of a thing *abſent*, but the 'Bread and Cup of the Lord, the *Memory* 'of

'of Christ, the *Annunciation* of his Death, '*&c.*

§ XVI. But there's yet more in it; for,

2. There is, in the Blessed Sacrament, a real *spiritual presence* of the *Body* and *Blood* of our Saviour, to every *faithful Receiver*. Christ, as to his *Divinity*, is *every where*, and more *effectually* and *graciously* present to his own *Institutions*, and will make his *Promise* good, to be with his *Church to the End of the World* *; and doubtless is so in *this Sacrament*, as well as in the other of *Baptism*; and herein he conveys all the real *Benefits* obtained by his *Sufferings*, to every *faithful Receiver*. His *Natural Body* is in *Heaven*, where it will remain till he comes to *Judgment*. He is *spiritually* present in the *Sacrament*, *present* by *Faith* to our *Spirits*. The fore-mentioned Homily tells us that in the Supper of the Lord, we are not only 'to hold that there 'is a *Memory* of Christ's Death, but that 'there is likewise the *Communion* of his '*Body* and *Blood* in a marvellous *Incorporation* wrought in the *Souls* of the faithful. And again; 'If God hath *purified our hearts* 'by *Faith*, we do at this Table receive, 'not

* St. *Mat.* 28. 20.

'not only the outward Sacrament, but the 'ſpiritual thing alſo, not the *Figure*, but the 'Truth, not the *Shadow* only, but the *Body*. And to the ſame purpoſe, our Learned Biſhop *Jewell*, 'That not the *naked Figure*, 'and bare *Sign* and *Token* only, but Chriſt's 'Body and *Blood* are verily and indeed gi-'ven unto us in the Sacrament; we verily 'eat it, and drink it, and live by it, and '[thereby] Chriſt *dwells* in us, and we in 'him. Yet, he goes on, 'We ſay not that 'the *Subſtance* of *Bread* and *Wine* is done 'away, or that Chriſt's *Body* is *fleſhly* pre-'ſent in the Sacrament, but we lift up our 'hearts to *Heaven*, there to *feed* on him. Tho', by the way, What need would there have been of the *Surſum Corda*, or Invitation to the People in the Primitive Church, to lift up their *Hearts* to *Chriſt* in *Heaven*, if *whole Chriſt*, *God and Man*, were actually *preſent* upon the *Altar*?

§ XVII. But neither the Apoſtles, nor the *Primitive Church*, nor our Church of *England*, ever held that the *Sacrament* was ſo much as in this latter Senſe, the *Body* and *Blood* of Chriſt, to *all that received*, but only to the *faithful Receivers*. For thoſe who received *unworthily*, the Apoſtle tells us, they were *guilty* of the *Body* and *Blood* of

of the Lord, therefore ſurely they did not properly *communicate* of his *Body* and *Blood*, which he that does has eternal Life; nay, they did *eat* and *drink* their own *Judgment* or *Condemnation*, not *diſcerning* the *Lords Body*. And to the ſame purpoſe is that famous ſaying of one of the Fathers, 'That 'the Wicked do only *preſs* with their *Teeth* 'the *Sacrament* or *outward Sign* of the *Lords* 'Body, but do not really *communicate* in it. Neither did the *Fathers* ever think that we were to *eat* the *Fleſh* of *Chriſt* in a groſs carnal, *Capernaitical* ſenſe, whatever *high Expreſſions* they may have ſometime uſed concerning this *Myſtery*, wherein they may have been followed by devout *modern Writers*. Hear one for all: 'Tis St. *Auguſtine*, *de Doctrinâ Chriſtianâ*, *Lib.*3. *Cap.* 16. where, in his Rules for interpreting Scripture, he inſtances in that Text, which has been ſo much controverted of late years, the 6*th* of St. *John Ver.* 53. 'Except ye *eat* the *Fleſh* 'of the *Son* of Man and *drink* his *Blood*, ye 'have no *Life* in you: *Si præceptiva locutio*, '*&c.* If, ſays he, the Expreſſion *forbid* any 'wicked *action*, or *command* a *good* one, then 'tis not *figurative*; but if it appears to *com-* 'mand any *Wickedneſs*, or *forbid* any *Good*, 'it muſt be *figurative*. Thus he goes on, 'that expreſſion, 'Except ye *eat* the *Fleſh*

'of the *Son* of Man, and *drink* his *Blood*, 'you have no *Life* in you, ſeems to com-'mand a very *wicked thing*; it muſt there-'fore be underſtood in a *Figure*, and the 'meaning of it is, that we are to *communi-'cate* in our Lords *ſufferings*, and to lay it up 'in our *Remembrance*, that his *Fleſh* was *cru-'cified* and *wounded* for us. And when any *Romaniſt* fairly anſwers this, we may ſafe-ly promiſe them to *believe Tranſubſtantia-tion.*

§ XVII. But if *Chriſt* be no otherwiſe in the *Sacrament* than *figuratively* in the *Sym-bols*, as they are a *Commemoration* of his death, and *ſpiritually* and *effectually* preſent to the faithful *Receiver*; Where is then, it may be asked, the *Myſtery*, which all ac-knowledge in this *Sacrament*, and which is ſo often called by ancient Writers, the *ve-nerable*, the *awful* and the *tremendous Myſtery* or *Myſteries* of our *Faith*?

In anſwer, We do own, that as in general *great is the Myſtery of Godlineſs*; ſo there is ſomething, which far tranſcends our *Reaſon*, in this Sacrament, and in the *manner* of our Saviours *acting* on our *minds* therein, though the *Fact* it ſelf be clearly revealed in Scripture. The *manner*, I ſay, is ſtill *myſterious*, how it becomes to *us* the *Body* and

and *Blood* of Chriſt: How the ineſtimable Benefits of *Chriſts Death* are *communicated* to us by the *reception* of the *humble* Signs; how we are thereby *united* to him, and he to us: this, as the Apoſtle ſays, perhaps on the *ſame occaſion*, is indeed a *great Myſtery* *, and we can no more give an *account* thereof than we can of 'the *Wind* which 'bloweth where it liſteth. We ought therefore firmly to *believe* it, we ought to *adore* the *depth* of the divine *Wiſdom* in it, without going about ſo fruitleſs an attempt as to *fathom* and *comprehend* it. But to go on with our deſcription of this Sacrament.

* *Epheſ.* 5. 32.

§ XVIII. By the *eating* this *Bread* and *drinking* this *Wine*, continuing thus in their proper ſubſtances, tho' *Grace* is added to them by their being *taken* and *bleſſed*, or ſet apart to this *ſacred* uſe, we do moſt ſolemnly and *Sacramentally* [*renew* our *Covenant* with *God.*]

God made a *Covenant* in Paradice with all Mankind in our *firſt Parents*, which was called, *The Firſt Covenant*, the *Condition* whereof was, *Do this and live*; the *Sanction*, 'In the day *thou eateſt of the Tree of* 'Knowledge *thou* ſhalt *ſurely dye*, or become obnoxious to *Death*, both *Temporal* and *E-*

ternal: *Adam* broke this *Covenant* by his *Diſobedience*; and being the *Head* and *Repreſentative* of Mankind, by him *Sin* and *Death* entred into the World; he loſt his *original Righteouſneſs*, and became the *Parent* of a *ſinful* and a *miſerable Offspring*, and in him *all died* †; or were obnoxious to the ſame *Curſe*, which he was to ſuffer.

† 1 Cor. 15. 22.

§ XIX. Yet God, who is rich in Mercy, did not leave him to *deſpair*, but immediately made *another Covenant* with him, called the *Covenant* of *Grace*, or the *Second Covenant*, eſtabliſhed on a better *Security* and on better *Promiſes*, which was briefly contained in thoſe Words, *Gen.* 3. 15. 'The 'Seed of the *Woman* ſhall bruiſe the *Ser-* 'pents Head ‖, that is, *Chriſt*, the *promiſed Seed*, ſhould deſtroy the *Principality* of the *Devil*, reſcue loſt *Mankind* from his *Slavery*, and again *reconcile* us to God. This was yet more clearly reveal'd to *Abraham*, that in his *Seed*, that is, in *Chriſt*, ſhould all the *Nations of the Earth be bleſſed* *. 'Twas farther illuſtrated in the *Types* and *Figures* of the *old Law*; but

‖ *See the excellent Diſcourſe of theſe Two Covenants in the Preface to the* Whole Duty of Man.

* Gen. 22. 18.

but the full and *compleat diſcovery* thereof was reſerved to the Times of the Goſpel, which is called the *New Covenant*; containing the moſt perfect *Revelation* of the *Divine Will*, the *Promiſes of God*, and thoſe *Conditions* on which he *accepts* and *forgives* us; Which were on Chriſts part his *ſuffering* in our *room*, as our *Surety*, and a *Sacrifice* for us to attone his Fathers Anger*; as on our part, *Faith*,† *Repentance* and not a *Sinleſs*, as in the *Firſt Covenant*, but a *ſincere Obedience*. ‖

* *Heb.* 9. 12. 10. 10.
† St. *Mark* 16. 16.
‖ *Acts* 3. 19, 25, 26.

§ XX. This *General Covenant* is firſt applyed to particular perſons by *Baptiſm*, wherein we are *now* admitted into it, as *Abraham* and his Poſterity were by *Circumciſion* into the ſame *Evangelical Covenant*,* and are thereby actually *dedicated* to Gods *Service*, and *renounce* the *World*, the *Fleſh* and the *Devil*; and becauſe there are none who come to *age* without having been guilty of ſome *Breaches* of this Covenant, we do, after we have taken it upon our ſelves in *Confirmation*, *renew* it again at the Holy *Communion*: Of which we ſhall ſtill have a clearer notion, if we conſider it as 'tis a *Feaſt*, or as 'tis a *ſolemn Oath*, and on both accounts a *federal Rite*,

* *Gal.* 3. 17.

or a *Token*, *Pledge* or *inſtituted Sign* of our being actually in *Covenant* with God; without which what *right* had we to *approach* unto him, or how could we expect any *Mercy* from him?

§ XXI. Let us conſider the *Holy Communion* as a *Feaſt*, a ſacred *Feaſt*, which was uſed among the *Ancients* at the *Confirmation* of *Covenants*, in token of *Amity* and *Friendſhip* between the *Gueſts*. Thus in that noted Inſtance, at the ratifying the *League* between *Iſaac* and *Abimelech*, 'Iſaac made a *Feaſt*, and they 'did *eat* and *drink* and *ſware* 'one to another. † But this was more than an *ordinary Feaſt*, there was generally a *Sacrifice* added to it, at which they believed God himſelf *preſent*, a *Partaker* thereof, and a *Witneſs* of their Agreement. Thus when *Jacob* and *Laban* made a *Covenant*, 'Jacob offered *Sa*-'*crifice* upon the Mount, and called his Bre-'thren to *eat Bread*. Gen. 29 54. And the Paſſover was both a *Feaſt* and a *Sacrifice*: and 'tis the Character which God himſelf gives of his *Saints*, or thoſe that were relatively or *federally* holy, that they had made a *Covenant with him with Sacrifice*, *Pſal.* 50. 5. And the Apoſtle ſpeaking, as 'tis very probable, of this Chriſtian Banquet the *Holy Com-*

† *Gen.* 26. 30.

Communion which comes in the room of the *Paſſover*, exhorts the *Corinthians* to *keep* the *Feaſt* not with *old Leaven*, *&c.* * Thus 'tis called *the Table of the* † *Lord*: and the *Wine, the Cup of the Lord.* And God vouchſafes therein to come in unto us, and *ſup* with us; nay to kill the *fatted Calf* for us, and feaſt us with his own *Sacramental Body* and *Blood*; and thereby aſſures us of his *Favour* and *Goodneſs* to us, and renews his *Covenant* with us, and gives us leave to do the *ſame* with him.

* 1 *Cor.* 7. 8.
† 1 *Cor.* 10. 21.

§ XXII. But we *confirm* this *Covenant* by a moſt ſolemn *Oath*, as well as a *Feaſt*, in this *Holy Communion*; for it partakes of both. The very Word *Sacrament* originally ſignified that *Military Oath* which Soldiers took to their *General*, to bear *Faith* and true *Allegiance* to him, to *obey* his *Commands*. In the *Lords Supper* we ſwear *Fealty* and *Homage* to the great King of Earth and Heaven; and, as well as in *Baptiſm*, engage to be his *faithful Servants and Soldiers to our Lives end.* Which *Oath*, as all others, does imply an *Imprecation*, as did the ancient *Sacrifices* uſed at the *Ratification* of *Leagues*, wherein the *Beaſt* being cut in pieces, the *Parties agreeing went* between them, wiſhing that their

Blood might be ſo *poured* out, and they themſelves *cut* in pieces, if they ever brake their *Vow* and *Covenant*. To which the *breaking* of the *Bread*, and *pouring* out of the *Wine* does anſwer in the *Communion*: as it may farther ſignifie, that we reſolve to be *faithful* even to the *Death*, to our great Lord and Maſter; and if there be occaſion are ready to *ſhed* our *Blood* for him, as he did for us. The *Commemoration* whereof is indeed the main *End* of the *Sacrament*, and the principal *Notion* wherein we are to repreſent it to our *Minds*; but there are *ſubordinate Ends* and other *uſeful Notions*, under which we may *conſider* it, in order to *profit* by it. Among which is,

§ XXIII. The next thing in our Deſcription of this *Sacrament* [That we therein *praiſe God* for all his *Goodneſs*:] As much as this is included in that very ancient name of it, the *Euchariſt*, which is uſed in the Scripture for *giving* of *Thanks* in general ‖, but applied to this moſt ſolemn *Act of Thanksgiving* in the bleſſed *Sacrament*, not only by the earlieſt *Eccleſiaſtical Writers*, but even by an ancient *Verſion* of the *New Teſtament*. For the *Syriac* retains the Word *Euchariſt* both in the 2*d* of the

‖ *Eph.* 5. 4.

Acts

Acts 42. and in the 20*th v.* 7. In both of which places, what we render *breaking of Bread* is with them * *breaking the Eucharist.* And a Word of the ſame Original is uſed both by the Apoſtle and the Evangeliſts in the Deſcription of its *Inſtitution* †; and where our Saviour is ſaid to *give thanks* over the *Bread*, by St. *Luke* and St. *Paul*; and to *bleſs* it, by St. *Matthew* ‖, the ſame thing is intended, for he *bleſt* and *praiſed* God for his *Gifts*; and by that *Thanksgiving* did *ſanctifie* the *Bread*; both derive God's *Bleſſing* upon it, and ſet it apart to a *ſacred uſe*, to be the thankful *Memory* of his own Death till he come to Judgment. And accordingly in this Sacrament the Church does render moſt *ſolemn Thanks* and *Praiſe* to God the Father, for his ineſtimable Love in the *Redemption* of the World by the *Death* and *Paſſion* of his dear Son; and to *Chriſt* himſelf, who gave his *Body* to be *broken* and his precious *Blood* to be *ſhed* for us; as well as for all the *Benefits* of his *Paſſion*, eſpecially the *Pardon* of our *Sins* and *Eternal Life*.

* בקציא דאוכר-סטיא

† 1 *Cor.* 11. 24. εὐχαριστήσας ſo St. *Luke* 22. 19.

‖ St. *Mat.* 26. 26.

§ XXIV. The next thing to be taken notice of in this Sacrament is, That we do therein [*teſtifie* and *expreſs* our unfeigned *Union* with all our *Chriſtian Brethren*,] with all thoſe that bear the *Image* of the *Heavenly*. This was doubtleſs one great *end* of its *Inſtitution*, that thereby all the followers of our Saviour might be *united* together in the moſt ſacred and indiſſoluble *Bands*, and that all men might know them for his true *Diſciples* by their *Loving one another**: and thus the Apoſtle argues, 'The *Cup* of *Bleſſing* which we *bleſs*, is it not the *Communion* 'of the *Blood* of *Chriſt*, the *Bread* which we 'break, is it not the *Communion* of the *Body* of 'Chriſt? For we being many are *one Body*, for 'we are all Partakers of that *one Bread*: where he hints at the *Myſtical Union* between *Chriſt* and his *Church*, and of all the Members thereof one with another‖. *Feaſting* in common has been always eſteemed both a *Token* of *Amity* and *Friendſhip*, and the way to *increaſe* and *preſerve it*. In the *Holy Communion* we may be ſaid to *renew* our *Covenant* with *one another*, † as well as with *God*, and ſeem yet further, even to *impreacate* his Wrath upon

* St. *John* 13. 35.

‖ 1 *Cor.* 10. 16, 17.

† Pliny, *ad confœderandam diſciplinam cœtus Chriſtianorum.*

upon our ſelves if we break that *ſacred Band*. And to the ſame purpoſe were the *Agapæ* or *Love-Feaſts* among the Chriſtians, both in the Apoſtles times and a Century or two after *: And the frequent reception of the *Communion* muſt needs render Chriſtians more *charitable* and increaſe a holy *Love* among them, becauſe without this Charity they know they ought not to *communicate*; as the too general *neglect* of this Sacrament may well be reckoned one great cauſe of the great decay of that *Grace* amongſt us. For the partaking of this *Divine Feaſt*, and the conſideration of Chriſts wonderful Love to us in laying down his Life for us, even when we were *Enemies*, muſt needs *conſtrain* us to forgive all thoſe that *treſpaſs* againſt us, and with *a pure heart fervently to love one another*.

* *Vid. Tertul. Apol.* c. 39. p. 105.

§ XXV. Hitherto we have for the moſt part diſcourſed of what *we our ſelves* are to *do* in the *Reception* of the *Holy Sacrament*. To *commemorate* and *repreſent* the *Sacrifice* of our Saviours Death, according to his *Inſtitution*, by eating of *Bread* and drinking of *Wine*; therein *renewing* our *Covenant* with *God*, *praiſing* him for his Goodneſs, and teſtifying and exerciſing our

Unity

Unity and *Charity* towards all our *Christian Brethren.*

§ XXVI. I proceed, in the last place, to that which we are to *receive* from God in the conscientious discharge of our Duty, and *devout Reception* of this *Holy Communion*: Which is contained in the last part of our Description, [That thereby all the *Benefits* of our *Saviour's Death* are *sealed* and applyed to every *faithful Receiver.*]

§ XXVII. The Sacraments are *Seals* of God's Covenant with us. The Apostle expressly affirms it of *Circumcision*, * as it was a Sign of the *Evangelical Covenant* made with *Abraham* and all his *faithful Children*, that is, all that should *believe in God* as he did. In the room whereof *Baptism* was introduced by our Saviour as *another Seal* of the *same Covenant*, and means our *Initiation* into it: And *one* Sacrament being a *Seal*, it follows by *parity of Reason* that the *other* must be so also. The *Holy Symbols*, when duly received, do exhibit and convey unto us divine *Virtue* and assistance, and all the inestimable *Benefits* which were purchas'd for us, and reached out unto us by the Death of a Redeemer; as Justification or *actual Pardon* of our Sins, the

* *Rom.* 4. 11. *Galat.* 3. 14.

the reinſtating us in God's Favour, and aſſuring us that he is *reconciled* to us, and that we are accounted righteous before him; as well as *Sanctification*, or actual Strength and Grace to conquer our *Sins* and to obey his *Commands*. 'Tis true, the *beginnings* of theſe are conferred in *Baptiſm*; we are ſo far *regenerate* therein, as to be *grafted into the Body of Chriſt's Church*, and to partake of its *Privileges* by the operation of his *Holy Spirit* within us, who will never be wanting to us or forſake us, unleſs we our ſelves do *put a Bar* to the *Divine Aſſiſtance* by confirm'd ill *Habits* and by a *wicked Life*. But ſince the *Divine Image*, which we there recovered, is very often *obſcured* again by the Temptations of the *World* and the *Devil*, and the remains of *Sin* within us, there is need enough of our being renewed again by *Repentance*; nor has God here left us without Hope or Comfort, but notwithſtanding the Dream of the old *Novatians*, has appointed a Remedy even for thoſe who *ſin* after *Baptiſm*, and that is this *other Sacrament* of the *Body* and *Blood* of the Lord, wherein as we *renew* our *Covenant* with him, we receive new *Strength* to obey his *Commands*, as hath been the conſtant Faith of all *good Chriſtians* in all Ages: we therein obtain not only the *ſtrengthning*, but likewiſe the *refreſhing* of our Souls, as the Catechiſm expreſſes

preſſes it, which includes *Divine Conſolation*, and *Joy* in *believing*, and ſuch *Peace* as paſſes all *Underſtanding*.

§ XXVIII. But may ſome here object, Where is this *Bleſſedneſs you ſpeak of?* Where are theſe *Promiſes* in Holy Scripture, of ſuch wonderful *aſſiſtance* in this *Sacrament?*

In anſwer, This *Holy Communion* is the *Subſtance* of all other *Chriſtian Duties*, to which ſo many *Bleſſings* are promiſed throughout the whole Goſpel (or elſe why do we *perform* them?) of *Faith*, and *Repentance* and Thanksgiving, and Holy Vows, and Prayer, and Praiſe, and Confeſſion, and Adoration; and conſequently it muſt *ſhare* in all their *Bleſſings* and *Benefits*. 'Tis a *Memorial* or *Commemoration* of our Saviour's *Love* and *Sufferings*; and if God has promiſed in the *old Law* that in every place where there is a *Memorial* of his Name, he will meet and bleſs his People,* much more may we expect it under the *Goſpel*. If our Saviour has ſo ſolemnly promiſed, 'that 'where two or three are *gathered* together 'in his Name, there he will be in the midſt of 'em and bleſs 'em, much more will he *be* ſo at this great *Synaxis*, this more general and ſolemn *Aſſembly* of Chriſtians to cele-

* *Exod.* 20. 24.

celebrate his *Name*, and record his *Praiſes*. † He has not commanded us to ſeek his *Face in vain*; nor is it in vain to 'do this in *Remembrance* 'of him. The *ſhewing* forth the Lord's Death cannot be without exceeding *Comfort* to thoſe who have reaſon to hope they have a *ſhare* in it. 'Tis a *big Expreſſion* [The *Communion* of the *Body* and *Blood* of *Chriſt*:] 'tis ſurely far more than an *empty Figure*: 'Tis not a little matter to *eat the Lords Supper*, to partake of the *Table* of the *Lord*, wherein if he that *eats* and *drinks unworthily* eats and drinks *Damnation*; ſurely he that does it *worthily* muſt eat and drink *Salvation*. No leſs can be intended in our *Communion of Chriſt's Body and Blood*, than the eternal Son of God's *uniting* himſelf by his *Spirit* to our *Souls* in this Holy Sacrament; and even by his own *Divine Nature*, whereby he in a ſenſe, and in ſome *degree*, makes us *Partakers* thereof; and communicates unto us all the *Bleſſings* he has obtained for us, by this Heavenly Food nouriſhing up our Souls to *everlaſting Life*: Giving us herein the

† *Thus* Ignatius in Epiſt. ad Epheſ. *If the Prayer of one or two be of ſo great force, that it brings Chriſt among them; how much more will the unanimous Prayers of the Biſhop and the whole Church aſcending to God, prevail with him to grant all they deſire?*

the *Earneſt* and *Pledge* of our *Immortality*, as well as the *means* of it; and aſſuring us, that becauſe he *lives* we ſhall *live* alſo; which is the meaning of thoſe Expreſſions 'Dwelling in Chriſt and Chriſt in us, and being *one* with Chriſt and Chriſt with us; and of the Miniſters praying in the very delivery of the *Elements*, 'That the Body and 'Blood of our Lord Jeſus Chriſt may preſerve our *Bodies* and *Souls* to *Everlaſting* '*Life*; according to our Saviour's own Words, 'He that eateth my Fleſh and drinketh my Blood dwelleth in me, and I in 'him; he ſhall live by me; he ſhall never 'die; he hath *Eternal Life*, and I will *raiſe* 'him up at the laſt day. And whether or no theſe Expreſſions were then preciſely meant of the *Sacrament*, which they might well be by *Anticipation* and *Propheſie*, though it were not then actually *inſtituted*; for he ſpeaks in the ſame place of his *Death* in the ſame manner; they are yet certainly true of the partaking of Chriſts *Sacramental Body* and *Blood*, 'and feeding on him in our '*Hearts* by *Faith* with *Thanksgiving*.

§ XXIX. Which brings to the cloſe of our Deſcription, that all theſe *Benefits* are conferred in the Sacrament, only on [the *faithful Receiver.*] For none but ſuch are pro-

properly *Partakers* of the *Body* and *Blood* of the Lord. If *Judas* did outwardly partake of this *Sacrament*, as our Church ſeems to have thought he did †, Satan did but the ſooner enter into him, becauſe he received with a *Heart* full of *Treachery*, *Covetouſneſs* and *Malice*. I take *Faith* here in the largeſt Senſe, 'for a *practical* aſſent to the 'whole *Scheme of the Goſpel*, 'and conſequently a ready and firm *Belief* of 'its Revelations, Threatnings and Promiſes, 'accompanied with ſincere Reſolutions and 'Endeavours to obey its Commands. Tho' the more peculiar object of *Faith* in this Sacrament muſt be the *Merits* of our *Saviour*, and that *Pardon* which he purchaſed for us by his *own Blood*. But of theſe hereafter more at large under thoſe Qualifications which are requiſite to thoſe who would partake worthily and profitably of this *Holy Communion*.

† See the Exhortation, *Leſt after the taking of the Holy Sacrament, the Devil enter into you, as he entred into* Judas.

CHAP.

CHAP. II.

Of the perpetual Obligation that lies upon adult Christians to communicate, and even to frequent Communion.

§ I. WHerein I shall first prove in general, the indispensible *Obligation* which our Saviour has laid upon us to receive this Sacrament. 2. The *Extent* of it, it reaches *all adult* Christians. 3. Its *Duration*, 'tis *perpetual*, it lasts till the *End of the World*. 4. That we ought to receive it *frequently*; And in the 5th and last place, I shall answer those *Objections* which are brought either against *receiving* the *Communion* in general, or against *frequently* receiving it.

§ II. *1st.* Of the *Obligation* in general to receive. And one would wonder how any, who are called *Christians*, and do but remember the *Reason* of that *Name*, should ever think themselves *dispensed* with from that Obli-

Obligation; ſince there is ſcarce any ſo *ignorant* as not to know that 'tis the expreſs *Command* of our *Lord Chriſt*, '*Do this in re-* '*membrance of me.** He has the *ſupream Authority* over us, and we have *profeſſed* an entire *Obedience* unto his *Laws*, and have vowed at *Baptiſm* to keep Gods holy Will and *Commandments*; and there is not one *Command* in the Goſpel more *expreſs* than this is. Every *part* of the *Sacrament*, every *Notion* wherein we can *repreſent* it to our *Minds*, is an *Argument* for our *receiving* it. 'Tis the *Remembrance* of our Saviour's Death; and does not that *deſerve* to be *remembred*? 'Tis the lively *Repreſentation* thereof to our *Minds*; and do we not *need* this, for are we not too apt to *forget* it? 'Tis done by the *breaking* of *Bread* and *drinking* of *Wine*, and is this ſo *hard* a thing that God requires of us? Or if our Saviour had ask'd ſome *great thing*, ſhould we not have done it? Much more when he requires ſo *eaſie* a Teſtimony of our *Gratitude* and *Obedience*? We think our *firſt Parents* very *inexcuſable*, who could not keep *one Command*, and refrain from *one Tree*, to pleaſe their *Creator*: 'Twas no *difficult task*, but yet there is leſs *difficulty* in what our Saviour requires of us, to *eat* of this *Bread* and *drink* of this *Cup*. He requires

* St. *Luke* 22. 19.

quires us not to *abſtain*, but to *feaſt*, in order to obtain his *Favour*. Have we not all *broken* our *Covenant* with God, and ought it not to be the moſt welcome *Tidings* to us in the World that we may again *renew* it? Have we nothing to *thank* him for, that we are ſo backward to render him this *Sacrifice* of Praiſe? Or is it not to him we owe our *Life* and *Breath*, and *Being*, and yet more, if it be not our own faults, our *Redemption*, our *Salvation* and our eternal *Happineſs*? Have we no *Ingenuity*, have we no *Gratitude* left, or can we give God *thanks* in a *better* way than in that which he himſelf has *appointed*; in the *higheſt* and moſt *ſolemn Ordinance* of his *Holy Goſpel*? Is *Holy Friendſhip*, is *Chriſtian Unity* and *Love* ſo *frightful* a thing, that we will not ſo much as endure this *Symbol* of it? Is it not a good and *pleaſant thing for Brethren to dwell together in Unity*? Is there any *Amity*, any *Endearment* ſo *cloſe* ſo intimate among Men, as that which is profeſſed, encreaſed and exerciſed among *Chriſtians* at this *Holy Table*? Is it not a deſirable, a neceſſary thing to be at *Peace*, to be *Friends* with all Mankind, to *forgive* our *Enemies*, to have the *Love* and the *Prayers* of all Good Men? And muſt not all this render the Mind

Mind exceeding *quiet* and *happy*? And is not this happy *Temper* to be very much *heightened* and *ſtrengthened* by our coming to the Lord's Table, and even by our *Preparation* for it, as well as by our actually *partaking* of it.

§ III. And if all this be not enough, if it be not ſufficient to have *Peace on Earth*, or we do not much regard it; are we not however deſirous to be at *Peace with Heaven*? God reaches out to us in this Holy Sacrament the *Pledges* of his *Love*, and *Pardon* and *Friendſhip*; He ſends his Miniſters to aſſure us hereof; nay, he ſends his own Son (*ſurely we will reverence the Son!*) as an *Hoſtage*, to ſatisfie us of the kindneſs of his *Intentions*: We *entertained* him not, 'tis true, as we *ought* to *have done*: The *Heir was killed*, he was *ſtoned*, he was caſt out of the *Vineyard* by *ungrateful Husbandmen*: well, he only requires that we ſhould *remember* his *Death*, and not *crucifie* him anew by our Sins, by our *neglecting* this or other Duties: and *is this our Kindneſs to our Friend*, that we think this too much *to do* for him, eſpecially when he has done ſo *much* for us? Surely he left us ſuch a *Legacy* as deſerved that we ſhould *think* on him that *left* it; tho' 'tis true, the *Payment* thereof is *conditional*,

tional, and among other *Conditions* on which we expect *Life* and *Pardon*, this is not the leaſt, that we ſhould receive this *Holy Sacrament*, which is the very *Seal* of that Pardon ſent down unto us from the offended *Majeſty* of *Heaven*. Are we ſo very *ſtrong* and ſecure, ſo *rooted* and *grounded* in *Faith* and *Love* that we need no more *aſſiſtance*, no more *help* from God's *Spirit*, or his *Inſtitutions*; that we thus *reject* the *Counſel* of God, and that *Grace* which he ſo freely *offers* us? Is it a *ſmall thing* to *dwell* in Chriſt, and Chriſt in us, to be *one* with Chriſt, and Chriſt with us? To be *united* to him? To *ſee* him whom our *Souls* ought to *love*? To *deſpiſe* the World in compariſon of him? To ſit under his *Shadow* with unſpeakable *delight*? To have our *Hearts pant* after him, and *long* for him, and be *raviſhed* with his *Perfections*, and aſſur'd of his Love, and *impatient* to break through this *Earthly Priſon*, to ſhake off this *importunate Clog*, this troubleſome *Companion*, this weary *Fleſh* and *Blood* which hangs about us; and *groan* earneſtly to be delivered; and cry out, 'Oh that I had the *Wings of a Dove*, that 'I might fly away and be at reſt, that 'I might *reſt* for ever in the *Boſome* of my 'Redeemer, in whoſe *preſence is fulneſs of* 'Joy, and at whoſe *Right Hand are Plea-*

'ſures,

ſures, unexhauſted Rivers of pleaſure for ever-
more?

§ IV. Is this worth *deſiring*? Or are theſe only *Fancies*, and the fair, but fading *Colours* of *Rhetorick* and *Imagination*? Ask any very *pious perſon*, who comes with *Humility* and *Devotion* to this Sacrament, whether they are not as *ſure* of all this as that they *breath*? Whether *Jeſus* has not been *known* of 'em in *breaking of Bread*, and they have not been often fill'd at his *Holy Table* with *Joy* unſpeakable and full of *Glory*? A *rational*, nay we may call it, a *divine Joy* and Satisfaction, becauſe we know its *Author*, we *know* its *Object*. Good Men ſpeak what they *know*, and *teſtifie* what they have *ſeen*, and can almoſt ariſe to that *Teſtimony* of the Apoſtle concerning Chriſts actual *Bodily preſence* here upon Earth, * 'That which we *have heard*, which we have *ſeen* with our *Eyes*, which we have *looked* upon and our *Hands* have *handled* of the Word of Life; that which we have *ſeen* and *heard* declare we unto you, that ye alſo may have *Fellowſhip* with us, and truly our *Fellowſhip* is with the *Father, and with his Son Jeſus Chriſt*.

* 1 St. *John* 1. 3.

§ V.

§ V. Well, if we believe the *Foretaſts* of Heaven worth *deſiring*, worth *thirſting* after; our bleſſed *Immortality*, our happy *Reſurrection* worth ſecuring; the *earneſt* thereof worth *enjoying*; we ſhall think all theſe no contemptible *Arguments* or weak *Motives* to perſwade us to the Reception of this Holy *Communion:* We ſhall not eaſily ſlight our Saviour's *Command*, or thoſe great and ineſtimable *Benefits* we ſhall all partake of, if we are worthily *preſent* at it.

§ VI. But our Obligation to *receive* will appear yet ſtronger, if we conſider the *great Sin* we are guilty of in neglecting it, and the *heavy puniſhment* we may expect for the ſame. Whatever our pretences are for it, we do hereby in effect ſlight the Inviter and Invitation; as well as that divine Feaſt, that *Heavenly Food* which he has provided; ſaying in our *Hearts*, and by our *Actions*, as *Iſrael* of the Manna, *Our Soul loaths this light Bread.* We *ſeparate* from our Brethren, and are guilty of a *partial Schiſm.* We are diſobedient to the *juſt Laws* of our Country, both *Civil* and *Eccleſiaſtical.* We diſcourage our *Paſtors* by the *thinneſs* of the *Appearance* on theſe occaſions. We neglect the *means* which God has appointed to ſtrengthen

ſtrengthen us in *Virtue*. We are *unthankful* as well as *diſobedient*; and too like thoſe in the Goſpel, who ſlighted the repeated *Invitations* of the King, who ſent out his Meſſengers to call 'em to the *Marriage*, but they would not come, *St.* Matt. 22. 2, 3, *&c.* for which he juſtly declared, that thoſe who were *bidden* were not *worthy*, v. 8. (there are *unworthy Non-Communicants*, as well as *unworthy Communicants*) and that none of them ſhould taſte of his Feaſt; nor was this all, for he ſent *forth his Armies and deſtroyed thoſe Murderers, and burnt up their City*. v. 7. Which Parable, tho' it ſeems to relate more *immediately* to the *Jews*, whoſe *City* and *Nation* were deſtroyed for *rejecting* the *Goſpel*; yet thoſe muſt likewiſe be included in it by *parity of Reaſon*, who refuſe to obey that *Goſpel* which they pretend to *receive*, and will not come to this *Marriage-Supper of the Lamb*, tho' ſo often and ſo kindly invited, but neglect it, either for the *moſt part*, or even for all their *Lives* (upon how *frivolous Pretences* we ſhall ſee hereafter) and it is accordingly applied to ſuch by our Church, in the *Exhortation* which is appointed to be read when the Miniſter perceives the People backward to come to the *Communion*.

§ VII. [Next as to the *Extent* of this *Obligation.*] It reaches all *adult Perſons* who have been *baptiſed.* This was carried ſo high by the antient Church, that they thought the *Communion* was abſolutely neceſſary to *Salvation*, and therefore gave it to *Infants* as ſoon as baptiſed, as do the *Greeks* to this day: wherein, tho' I think 'em miſtaken, it ſhews their Opinion, of the *univerſality* of its Obligation, and the *neceſſity* of receiving it. The Apoſtle ſays of the *Jews* in the Wilderneſs, 1 *Cor.* 10. 3, 4. That they did *all* eat of the *ſame ſpiritual Meat*, and did *all* drink of the ſame *ſpiritual Drink*; and much more ought *all Chriſtians* to do ſo, who have a much more *ſpiritual Religion.* The *Paſſover* was enjoyn'd to *all* the Congregation, and even to every *Man's Servant* that was *circumciſed*; with this ſevere Sanction, that the Man who neglected it, without a *lawful Excuſe*, '*That Soul ſhould be cut off from among his People.*' * Our Lord ſaid to *all* his Diſciples, *Take eat*; and particularly of the Cup, *Drink* ye *all* of this; his infallible Spirit *foreſeeing* that ſome would deny it to the *Laity* in after-Ages: and it's ſaid in St. *Mark*, they *all* drank of it. St. *Paul* ſtiles it the *Communion*, becauſe *all Chriſtians* did partake of it; as appears

* *Numb.* 9. 14.

appears from that Expreſſion, * we are *all partakers* of that *one Bread*; and in the next Chapter, he fairly implys, that the main End of all regular Chriſtians *meeting* together in publick, was to 'eat *the Lord's Body*. And 'all that believed, at the 'firſt planting of the Go-'ſpel, continued *ſtedfaſtly* in the Apoſtle's 'Doctrine, and in the *Com-'munion* *, (as it ought to be tranſlated) † whoſe *outward part* conſiſted in the *breaking* of *Bread*, and *drinking* of *Wine*, as the *inward* in *Prayer* and *Thankſgiving*. To this agrees Antiquity: For the *Primitive Chriſtians* allowed no ſuch thing as coming to the *publick Aſſemblies*, and going away without *receiving*, which none did, unleſs the *Catechumens* and Excommunicate, there being a very antient Canon ‖ among thoſe which are called the *Apoſtles*, that forbids any ſuch diſorderly *practice* on pain of *Excommunication*. Our own Church reckons all Perſons who are of *years of Diſcretion*, as *Communicants*, which has been alſo the Opinion of the wiſeſt and moſt learned among our diſſenting Brethren: The *Covenant* we all enter'd into at *Baptiſm* muſt be *renewed* by us

* 1 Cor. 10. 17.

Chap. 11. v. 20.

* *Acts* 2. 42.

† *Vid.* Mede *of the Chriſtian Sacrifice.*

‖ *Can.* IX.

in the *Lord's Supper*, unleſs there be any ſuch as do *repent* the *making* it, or as have never *broke* it. And the ſame might be made appear from the *Nature* of the *Sacrament*, inſiſted on at large in the firſt Chapter.

§ VIII. [And its *Duration* is as *perpetual* as its *Obligation* is *univerſal.*] 'The *Paſſover* was to be kept by the *Jews* for a *Memorial* for *ever*, Exod. 12. 14. throughout all 'their Generations. This *for ever* laſted till the end of the Jewiſh *Age* or *World*, and the Chriſtian *Paſſover* is to be obſerved till the end of the *viſible World*, the *Conſummation* of all things. The *Inſtitution* it ſelf being without any *Term*, and Chriſt having commanded his Followers to 'do this in *Remembrance* of him, they *muſt* ſtill continue doing it, unleſs he fixes a *Term*, or gives them a diſpenſation for the doing it. But the *Nature* of it proves that it ſtill remains; for a *Remembrance* implys *abſence*, and the *Reaſon* of the Remembrance laſts as long as the *abſence* continues; and ſince Chriſt will not be with us, as to his *corporeal preſence* till the Time of the Reſtitution of all things, or the *end of the World*, we muſt till then, remember him in this Holy Sacrament.

§ IX.

§ IX. [Which is as evident from *Scripture* as 'tis from Reaſon.] 'As oft as ye eat 'of this Bread, ſhew ye forth the Lord's 'Death *till he come*, 1 Cor. 11. 26. namely, 'till his *ſecond coming* to judge the World; in which ſenſe that Expreſſion is generally uſed in Scripture, eſpecially by this Apoſtle. Thus he tells us, 'That at the laſt 'day, thoſe which are *alive*, and remain 'till the coming of the Lord, ſhall not 'prevent thoſe which are '*aſleep* *; which whole Deſcription evidently relates to the *laſt Judgment*. And our Saviour uſes that Expreſſion in the ſame Senſe in relation to St. *John*, who himſelf interprets that Phraſe, '[if I will that he tarry *till I come*,] by that other, 'that that *Diſciple ſhould not die*. Now it's evident that what St. *Paul* here declared, was by expreſs *Command* and *Revelation*, and that he committed no more to *Writing*, than he had before in the Name of Chriſt *delivered* to the Churches. For thus he himſelf aſſures them; '*I received* '*of the Lord that which I alſo delivered* '*unto you*, &c. † whence he goes on to give an exact *Account* of the *Inſtitution* of this Sacrament.

* 1 *Theſſ.* 4. 15.

† 1 *Cor.* 11. 23.

§ X. But further: None will deny that we muſt *offer* the *Sacrifice* of *Prayer* and *Praiſe* unto God thro' Chriſt, to the *End* of the *World:* That we muſt *commemorate*, and *repreſent* our Saviour's *Death*, in ſuch *manner* as he has *appointed*. That we may, and ought to *renew* our *Covenant* with God, and ſolemnly to expreſs our *union* with all good Men, and *dedicate* our ſelves to the moſt *High*, and *ſacrifice* our *Sins* before him; and that all this ſhall never ceaſe till *Time* ſhall be no more: If then we ought to perform all theſe things *ſingly*, why not *altogether* in this *Sacrament*, as we are ſure the Church of God has done ever ſince its *Inſtitution* in all *Places* and all *Ages?*

§ XI. And as the Arguments for the *perpetual Obligations* of our Saviour's Commands in relation to this Sacrament, are unanſwerable, ſo the Objections againſt it appear ſo thin and contemptible, that one would wonder how any Men of *Senſe* ſhould ever *ſtumble* upon them. The chief pretences of thoſe who oppoſe the *perpetuity* of this Sacrament

ment are, that the *coming* of the Lord mentioned by St. *Paul*, was only his *ſpiritual* * *coming*, and that the *Communion* of his *Body* and *Blood* is alſo *ſpiritual*, as oppos'd to any *outward partaking* of it.

* *Anſwer to* Snake in Graſs, *p.* 113. Naylor's *Love to the Loſt*, p. 77.

§ XII. But that the *coming* of Chriſt here mentioned, muſt be underſtood of his *laſt coming* to Judgment, has been already proved from St. *Paul*'s *uſe* of that Expreſſion in other places: Nor does it appear that he ever uſes it in any *other Senſe*. However, it cannot be taken here for his *appearance*, or *coming* by his *Spirit* only in the Hearts of Believers, becauſe that was already *accompliſhed* in thoſe who were *baptiſed*, and had ſincerely embrac'd the *Goſpel*. He was certainly *come* to the *Apoſtle* himſelf, in a very high and miraculous degree and manner, far beyond what any Chriſtians can now expect, and yet he *received* the Sacrament; for he ſays, *We are all partakers* of that *one Bread*, that outward *literal Bread* whereof he was diſcourſing. Nor was it only the *Myſtery* which he had *received* of the Lord *, but directions

* *Vide ſupra.*

for the whole *outward adminiſtration*, which he *deſcribes* at large in the place formerly quoted †, which we do *truly perform* as far as the *outward celebration*, if we *eat* the *Bread* and *drink* the *Wine*, and there is far more than a *permiſſion* for our doing it, ſince we have a *poſitive Command*.

† 1 *Cor.* 11. 23.

§ XIII. Nor therefore is it enough to pretend that we receive inwardly and *ſpiritually*, unleſs we do it outwardly alſo, ſince Chriſt has appointed ſuch an *outward adminiſtration*? 'Tis true, the *outward* part, without the *inward*, is ſo far from being *beneficial*, that 'tis thro' his own fault highly *dangerous* to the *Receiver*: But God's *Word* enjoyns us *both*, and the *latter* is conveyed by the *former*. *Teaching* all Nations, as well as *baptiſing* them, was to continue to the *End* of the World; but yet all own, that neither the *outward Teaching*, nor *Baptiſm* can avail, without the *inward Teaching* and *Baptiſm* of the *Spirit*; and the ſame may be ſaid of *Prayer*, and other *Chriſtian Duties*. I ſhall conclude this Head with the *Conceſſions* of the chief Teachers of thoſe who deny the *perpetuity*

tuity of this Ordinance, one of whom ſays, * 'That they do not 'cenſure thoſe who are 'conſcientiouſly tender in 'Obſervation of theſe 'things, and for practiſing what they believe is their Duty, either in *breaking* of 'Bread, or in *Water-Baptiſm.* And another before him † who pretends a concern for thoſe who were *troubled in mind* about this Sacrament, owns, 'That the 'Lord's *Supper* is of great *uſe and profit* to 'weak *Believers*, for bringing them into one 'Mind and Heart. For us therefore who dare not pretend to *perfection*, but whoſe beſt Plea muſt be that of the Publican, 'God be *merciful* to *me a Sinner*; let us cry out with the Diſciples, 'Lord increaſe 'our Faith; and make uſe of the ſame *means*, the ſame *Holy Sacraments* which they made uſe of, that we may obtain our deſires. Which we ſhall be more careful to do, if we ſet before our Eyes the dreadful Examples of thoſe who by *ſlighting* and forſaking the Sacraments, and eſpecially this *Memorial* of Chriſt's Death, have fallen into *damnable Hereſies*, denying the Lord that *bought* them; either denying his *Divinity*, or even his very *Exiſtence* without them.

* *Anſwer to* Snake, &c. p. 114.

† *Naylor.*

themſelves; or elſe *forſaking* him by wicked Works, and falling into all manner of *Licentiouſneſs* and *Lewdneſs*; all which might have been prevented, had they been devoutly and frequently preſent at this Holy Ordinance.

§ XIV. Nor is it leſs evident that we are to receive the *Communion frequently*, than that the *Obligation* to receive it is *perpetual*; which will appear from the *Nature* of the *Sacrament*, and from the Words of Inſtitution. From the Apoſtle's *Example*, and that of the *Primitive Church*, and the *Commands* and Example of the *Church of England*, and of all others who think themſelves at any time obliged to *receive* it; as well as from the great Benefits to be obtained by frequent and devout Communion.

§ XV. 1. The *Nature* of the *Sacrament*, the very *Form* and *Words* of *Inſtitution*, ſufficiently prove, that we ought *frequently* to communicate. 'Tis a *Commemoration* of our Saviour's Death, a *Renewing* of our *Covenant* with God, a *ſolemn Profeſſion* of our *Religion* and Badge of our *Chriſtianity*, a *means* to receive *Divine Aſſiſtance*, and how then can we be too frequently *preſent* at it? Our Lord has not, 'tis true, preciſely determined *how often* we ſhould come,

come, for he has left this to the *Diſcretion* of the *Church*, and as a *Tryal* of our *Devotion*: But the very *Words* of *Inſtitution* ſeem to require our preſence *frequently*; for if we are to do this in *Remembrance* of our Saviour, and the *oftner* we do it, the *better* and more *lively* will be our *Remembrance* of him, if we perform it with due *Reverence* and *Devotion*; if this be granted, we cannot, I think, be too *frequent* at the Holy Table. Nay, the Apoſtle hints ſomething to this purpoſe as our Saviour's *own* Command, who at the Inſtitution, when he ſpake of the *Cup*, required his Diſciples to do this [as *oft*] as they drank it: whence the Apoſtle draws this Conſequence. For [as *often*] as you *eat* of this *Bread* and *drink* of this *Cup*, &c. which Words do at the leaſt imply ſome *frequency* in the reception of the *Holy Sacrament*, both as *commanded* by our Saviour and *practiſed* by his *Apoſtles*.

§ XVI. Whoſe undoubted *Practice*, as it may be evinced from other places, is a farther Argument for *frequent* Communion. For the firſt Chriſtians, we read, 'continued *daily* with one accord, *breaking* 'Bread from Houſe to Houſe. And again, 'continued ſtedfaſtly in the Apoſtle's Do'ctrine and their *Communion*, in breaking

* Προσκαρτεροῦντες. *Vid.* Patrick, *p.* 8.

'of Bread and in Prayer *, *Acts* 2. 42,46. which few or none deny to relate to the Holy Sacrament: And it has been well obſerved, that the Word which we tranſlate *continuing ſtedfaſtly*, does relate to the *frequency* of their Receiving, as well as to their *Conſtancy* in it, or not being *tired* with it. And it appears from the Hiſtory of theſe *Corinthians*, that they did not uſe to come together into *one place*, or *meet* in *publick Worſhip*, without *eating* the *Lord's Supper*.

§ XVII. And the Practice of the *Primitive Chriſtians*, is a good Proof of the Practice of the *Apoſtles*, ſince doubtleſs they derived it from *them*. There are learned Men who are of Opinion, that ſome of the *Primitive Chriſtians* received *twice* a day †, as the *Mincha* or *Bread-offering* in the old Law, was offered Morning and Evening. And if they *met publickly* twice a day, there's no doubt but they received as often, becauſe they had no *religious Aſſemblies* without the *Communion*. They thought the whole ſacred *Action* imperfect without it; and this was ſo well known among

† Patrick, *which he gathers from* Tertull. *in his* Coron. Milit. *cap.* 3.

among them, that the word *Synaxis*, which properly ſignifies no more than a *Convention*, or *Congregation*, was yet generally appropriated to the *Holy Communion*, becauſe, as is ſaid, they knew no ſuch thing as *one* without the *other*. For they thought the *Sacrament* was appointed by Chriſt, as a means of *ſupplicating* and obtaining God's Favour, nay, as the *only means* to do it in publick Aſſemblies *. And therefore do unanimouſly apply that Prophecy in *Malachi* †, *In every place Incenſe ſhall be offered unto me, and a pure offering*; to this *Chriſtian Sacrifice*. And the Apoſtolical Canon before-mentioned, does expreſly *excommunicate* thoſe as *diſorderly Livers*, who were preſent at *Prayers*, and went away without the *Communion*; which the Antients call, *Juge Sacrificium*, the *continual* or *daily Sacrifice*: And the *Penitents* among them who were excluded from it, did *proſtrate* themſelves on the Earth, at the Gates of the Church, and earneſtly entreat with Tears and ſad Lamentations all that went in, to *pray* for them, that they might be again *reconciled* and *admitted* to the *Lord's Table*. And 'twas to this their *frequent Communions*, that we may in great meaſure attribute

* Mede *of the Chriſtian Sacrifice.*

† *Malac.* 1. 11.

attribute their exemplary *Piety*, and fervent *Charity*, and *ſtedfaſtneſs* in the *Faith*, and *ardor* and *zeal* for *Martyrdom*: And for this laſt Reaſon, in order to arm them againſt that *fiery Tryal*, St. *Cyprian* ſays they *communicated every day* in the *African* Churches; and they did the ſame in St. *Jerom*'s time, in thoſe of *Spain* and *Rome*; and the ſame ſeems to have been the *practice* at *Milan*, when St. *Ambroſe* was *Biſhop* there; for he ſays, 'That this *Sacramental Food* was *daily* 'received for a Remedy againſt *daily Infirmi-* 'ties,' adding, 'that there's no *Remedy* more 'effectual for *refreſhing* and *comforting* the 'Soul, and reſtoring it to that *Grace* 'from whence it had *faln*, than the *frequent* 'partaking of this *Sacrament* with *purity* and '*humility*.

The *Ethiopian Church* does to this day celebrate the *Communion* every *Sunday*, and that with the addition of thoſe antient *Feaſts* of *Charity* *, which are now diſus'd in other Churches; which ſhews that the *Goſpel* was planted amongſt them very *early*, and before thoſe *Feaſts* were abrogated.

* Ludolphus *his Hiſt. of* Ethiop. *lib.* 3 *p.* 298, 299.

§. XVIII.

§ XVIII. And indeed, one would wonder how this *Sacrament* came to be ſo rarely received, and what ſhould be the *Original* of that inexcuſable *Neglect* which we find at preſent in the *Weſtern Churches*, and particularly amongſt our *own People*, in relation to that *Holy Ordinance*. Now upon an impartial Enquiry, it will appear that this is chiefly owing to two Cauſes: Firſt, the great *decay* of *Piety* and *degeneracy* of *Chriſtianity*, when the *Love of many waxed cold*, and the *great Apoſtacy* broke in upon the *Weſtern Patriarchate*. But there ſeems to be a ſecond Cauſe of it, namely, the monſtrous Doctrine of *Tranſubſtantiation*, already mentioned and confuted; which when the *Romaniſts* had once ſtumbled upon, it ſeems they dared not truſt the Laity with *frequent Communions*, leſt if they *often* ſaw the *Bread*, and *touched* and *taſted* it, they ſhould be tempted, as many of their Prieſts now are, from the ſame Reaſon, at laſt to *believe* their *Senſes*, and to think it really *Bread*, and not that *natural Fleſh* and *Body* of *Chriſt* which hung upon the *Croſs*. To prevent which, they took care to let the Laity *receive* but very *rarely*, tho' the *Prieſt* himſelf does it *every day*, at leaſt if the *Maſs* be the *Communion*, tho' how he can *communicate*

nicate by *himself*, is something difficult to a *Proteſtant underſtanding*; but ſince 'tis a flat *Contradiction* in Terms, we muſt acknowledge 'tis the more like *Tranſubſtantiation.*

§ XIX. And for our own *Nation*, 'tis well if the *ſame Enemy* which has ſown ſo many other *Tares* among us, has not had a Hand in theſe alſo; for it had been impoſſible to have form'd any *Schiſm* amongſt us, had we ſtill practiſed *frequent Communion.* However, thus much we are ſure of, that the unwary Expreſſions of ſome who had the *Guidance* of *Conſciences* in the laſt Age, and their inſiſting only on the *terrible danger* of *unworthy Receiving*, but ſeldom or never on that of refuſing to *receive* at all, or neglecting an Opportunity when offer'd, was a great occaſion of this *Inconvenience*; which as it went ſo high in thoſe days that in ſome places they had never received the *Communion* in five, ſix or ſeven, nay, not in fourteen Years, * ſo we are aſſured, by Authors of good Credit, that the *uſe* of the *Sacraments* was in divers Pariſhes at length hardly *known* or *named.* And tho' this very ill Cuſtom has been ſince amended by

* *Mr.* Jeans *and Dr.* Caſaubon, *in the Bp. of* Derry's *Admonit.* Lightfoot, *Vol.* 2. *p.* 1127.

by thoſe who began it, at leaſt here in *England*, yet the *Leven* of it remains ſo diffus'd thro' a great part of the Nation, that it will not be eaſie to bring them to a *better mind*.

§ XX. However, we have both the *Command*, and the *Practice* of the *Church of England*, to engage us to *frequent Communion*. *Three times* a year, at the *leaſt*, it was brought to at the Reformation. His preſent Majeſty's *Injunctions* require the Clergy to adminiſter the Holy Sacrament *frequently*; and moſt of the Epiſcopal *Charges*, and *Articles* do the ſame. And the *Rubrick*, that in Cathedral and Collegiate-Churches, they ſhall ALL receive at *leaſt* every *Sunday*. And the *Communion Service* is ſtill continued on *Sundays* and *Holidays* in all our Churches, to put Perſons in mind of their Duty, and there's no doubt but the Church would have the *Communion* actually *celebrated* wherever there is a ſufficient Number to receive *; and there are now *monthly Communions* in *many*, and 'tis to be hoped, *moſt* of the conſiderable *Towns* in *England*, and in *London*, in ſeveral Churches, every *Lord's Day*.

* Vid. *Rubrick after Communion*, Parag. 1, 2, 3, 4.

And

And even our *Diſſenting Brethren* are ſo far convinced of their former *miſcarriages* in this matter, that they have now, generally, *monthly Communions*; and if we have followed them in their *Errors*, ought we not much more to do ſo in their *Reformation*?

§ XXI. The Advantages of *frequent Communion*, to the great *Ends* of *Chriſtianity* and *Reformation*, to all the parts of a *good Life*, ſhall be the laſt Argument to engage to the *practice* of it. How far the *Sacrament* it ſelf conduces to thoſe *Ends* has been already declared, and the more *frequently* we receive it, as we ought; the *greater Benefit* ſhall we obtain by it. The *oftner* the *Vows* of God are renewed upon us, the *ſtronger* will the *Cord* be, and with more *difficulty* to be *broken*. The *oftner* we come to theſe *Waters of Life*, the more will our Souls be *refreſht* by them; the more *frequently* we *partake* of this *Bread* of Life, the greater *Strength* ſhall we receive in the *inward Man*, and higher Degrees of Grace and *aſſiſtance* in God's Service. And as the great *Zeal* and *Piety* of the *Primitive Chriſtians* already mention'd, was very much owing to their *daily Communion*; ſo if we impartially conſider thoſe amongſt us

us who do *moſt frequently* communicate, I'm perſuaded we ſhould find them the moſt *devout* and *rational* Chriſtians, and generally the *beſt of Men*; whilſt thoſe are the moſt *profligate Wretches* who have no *regard* at all to this *bleſſed Feaſt*, and thro' the *whole courſe* of their *Lives* ſcarce ever *receive* it.

§ XXII. But 'twill now be time to conſider thoſe *Objections* which are brought againſt *receiving* this *Sacrament*, or at leaſt againſt *frequent Communion*.

For the Firſt, Againſt *receiving in General*, the moſt common Objections may be reduc'd to the following Heads. Either a *bad Life*, or *multiplicity* of *Buſineſs*, or want of *preparation*, or the danger of *receiving unworthily*; or elſe the *manner* of receiving, and the *ill Characters*, perhaps of ſome of the *Communicants*: The *four former* being uſually brought by Perſons of all Perſuaſions; the *two latter*, principally by thoſe who are diſſatisfied with our *way of Worſhip*.

§ XXIII. As for the *firſt*, and more common rank of *Excuſes*, before we come to the particular Conſideration of them, it may deſerve a Remark, that our Church has

has already *fully answered* them; and all Persons have heard as much, as often as they have heard the Minister read the *Exhortations* at the warning for the Celebration before the *Communion*; and therefore 'tis neither *fair* nor *modest*, it argues neither *Ingenuity* nor *Conscience*, still to insist upon them, without any *addition* to their *Strength*, or taking notice of what has been said to satisfy them. The two former Objections, *Business* and a *bad Life*, are answer'd in the second Exhortation, in these words. 'It's an easie matter for a 'Man to say, I will not communicate, be'cause I am otherwise hinder'd by world'ly Business. But such Excuses are not so 'easily *accepted* and *allowed* before God. 'They that refus'd the Feast in the Go'spel, because they had bought a *Farm*, &c. 'were not so excused, but counted unwor'thy of the Heavenly Feast. And as to that which is taken from a *bad Life*, 'tis added, 'If any Man say I am a grievous 'Sinner, and therefore am afraid to come, 'wherefore then do ye not repent and a'mend? The two latter, *Unpreparedness*, and the Fear of *eating* and *drinking unworthily*, are also fairly hinted at in the End of the first Exhortation, and a Remedy appointed for them. 'If any Man

'cannot

'cannot quiet his Conſcience, but requires 'farther *Comfort* or *Counſel*, he is directed 'to go to the Miniſter of his Pariſh, or (ſuch is the Church's Caution and Indulgence in ſo tender an Affair) 'to 'any other Diſcreet and Learned Mi-'niſter of God's Word, and open his 'Grief, that he may receive Ghoſtly Coun-'ſel, or Spiritual Advice, ſuitable to his 'Condition. And he who neglects to take this Method, it's evident that he either does not *underſtand*, or does not *regard* the Churches Direction in theſe Matters.

§ XXIV. But to come to the more particular Examination of theſe *Objections*. The firſt of which is taken from a *wicked Life*, a Man's being a moſt *grievous Sinner*, and therefore he comes not to the *Holy Table*. This is, indeed, a moſt *inexcuſable Excuſe*, for tho' ſome have thought that a Duty may *attone* for a *Sin*, yet one would think none ſhould be ſo wild to perſuade themſelves that *one Sin* could ever attone for *another*? But in anſwer to it, we muſt ſay of this Sacrament, as *Ananias* did to St. *Paul* of that of Baptiſm,* *Why tarrieſt thou? ariſe and be baptiſed and*

* *Act.* 22. 16.

waſh

waſh away thy Sins. The *Sacraments* are doubtleſs, Means to *confer Grace* on thoſe that are truly *penitent*, truly ſenſible of their *Sins*, and afflicted for them; as well as to *confirm* and *ſtrengthen* it in thoſe who already lead a *holy Life*. It's true, that the *Lord's Table* is no place for a wicked Man who reſolves to *continue* in his *wickedneſs*, who does not *heartily reſolve*, by God's Grace, to *ſtrive* againſt it, and *actually* and *immediately* forſake it: For it is not meet to caſt the *Children's Bread* to *Dogs*, and the *Holy Sacrament* is a Token and Pledge of *Pardon* and *Reconciliation*, the *Seal* of a *Covenant* between God and Man: But what has any to do with the *Sign* who has not the *Subſtance?* What has a *ſtubborn Rebel* to do with his *Prince's Pardon?* Yet after all, we know that Chriſt came into the World to *ſave Sinners*, tho' he ſaves them no other way but by *Repentance*; nor is it while they *remain* ſo, but upon a *change* of their minds, that he actually *juſtifies* the *ungodly*. 'Tis not the *repenting* Sinner, but the *obſtinate* Sinner that is excluded from the *Lord's Table*, who is alſo, if he lives and dyes ſuch, as certainly as God is true, *excluded* out of *Heaven*. But for thoſe who are indeed *deſirous* to do *better*, tho' their *Faith* be yet but as a *Grain* of *Muſtard-Seed*,

Seed, they ſhall not be *rejected*, by that *merciful Redeemer* who will not *break* the *bruiſed Reed*, nor *quench* the *ſmoaking Flax:* and ſurely, the *Sacrament* cannot but have that good effect on all who are not quite *harden'd*, as to make them *think* on their ways, and *amend* their Lives when they *approach* unto it. And 'tis well if the great Reaſon which keeps many from it, be not, leſt they ſhould be thereby obliged to *forſake* their *Sins*, (which they are not yet willing to do,) and to the Exerciſe of an exact *Examination*, and ſevere *Repentance*.

§ XXV. And as ſome have raiſed Objections againſt *Receiving*, becauſe of *Sins* that are *paſt*, or of which they may be at *that very time* guilty, ſo there are others who ſay they dare not come to the Sacrament, for fear of *falling* into Sin *after* they have received, as if that were *unpardonable*; an *Error* much of the ſame Nature with that which ſome Perſons ran into in the *Primitive Church*, who deferr'd their *Baptiſm* till the *point of Death* for the ſame Reaſon. But in anſwer; as 'tis granted that *Sins* after *Baptiſm* may be forgiven, on true *Repentance*, ſo doubtleſs they may after the other *Sacrament*; for not only the *Corinthians*, but even the *Apoſtles* themſelves were guilty of

of *failings* after the *Communion.* A confirm'd *Habit*, or inveterate *Courſe* of Sin is *damnable*, as well *before* the Sacrament as *after* it: But the devout and *frequent receiving* of it, is the beſt way to prevent the *falling* into ſuch a *deſperate Condition:* And for *leſſer failings*, from which none are free, thoſe will be *forgiven* if we are truly *penitent* for them, and conſtantly ſtrive againſt them.

§ XXVI. Another *Pretence*, ſomething allied to this laſt, is, That Men are at *Variance* with their Neighbours, and that keeps them from the Sacrament. In anſwer, 'Tis own'd that we ought to come to this *Feaſt of Love* with true *Charity*, *forgiving* all our Enemies, which if we do not practiſe every day, we cannot ſo much as repeat the *Lord*'s *Prayer*, without imprecating a *heavy Curſe* upon our ſelves: But in the preſent caſe, the matter may be brought to a ſhort Iſſue: Either you have really *offended* your *Neighbour*, or *he* has offended *you*, or as it often happens, you are *both* to *blame:* If the *former*, you know your *Duty*; 'Leave thy Gift before the 'Altar, and be *reconciled* to thy Brother, 'and then come and offer thy Gift: If 'the ſecond, and he treſpaſs againſt thee

'ſeven

ſeven times a day, and ſay, I have offended, forgive him, and receive together with him. If *both* are in *fault*, both muſt make *ſatisfaction:* If either *refuſes* to be *reconciled*, the *Fault* is in the *Refuſer*, not in him that is *willing*, who ſhall not be *puniſh'd* for the other's *Guilt*; tho' the *uncharitable Perſon*, is by no means fit for this *Holy Table*, while he continues in that *unchriſtian Temper*.

§ XXVII. [*Multiplicity of Buſineſs* is another *Excuſe*, or *Objection* againſt *Receiving*.] The *Cumber* of *worldly Affairs*, and being *troubled*, like *Martha*, about many things, while this *one thing*, which is ſo very *needful*, is too often poſtpon'd and neglected: exactly the ſame pretence with theirs in the *Parable* already mention'd, who when the King ſent to invite them to the *Marriage* of his *Son*, began with one conſent to make Excuſes, and went their way, one to his *Farm*, another to his *Merchandiſe*. One ſaid, *I have bought a piece of ground, and muſt needs go to ſee it*; which as indifferent an Excuſe as it was, was yet better than theirs who abſent themſelves from God's publick Worſhip, only to go and *ſee* their *Ground*, when they *long before* have bought it. Another, *I have bought five Yoke of Oxen, and*

I go to prove them. He had his *Stock* to look after, which he thought an *unanſwerable Reaſon* for his *abſence.* As the third did, who had marrried a *Wife* and could not come, but muſt ſtay at home to look after the *Affairs* of his *Family.* 'Tis well worthy our Conſideration how *open* the Holy Spirit has here laid the common *Springs* of Mens *neglect* and *indevotion* in theſe and the like matters: All which Excuſes are ſo contriv'd that they ſeem to inſinuate, as if the Sacrament were only for *recluſe Perſons*, ſuch as are *abſtracted* from the World, and live *like Monks* and *Hermits*; whereas it's evident that 'twas *deſigned* for *all Chriſtians*, and one great End of it, was, to take *off* our *Hearts* from the World, and *fit* us for Heaven. But to be more particular, 'twill be eaſie to ſhew, that this pretence of *Buſineſs* to excuſe Perſons from receiving the *Sacrament* is almoſt always either *falſe*, or *vain*, or *wicked*, or altogether.

§ XXVIII. 1. It's often *falſe* in Fact, and we are not really ſo hinder'd by Buſineſs, but we might be *there*, if we had any regard either to the *Feaſt* or to the *Inviter*: ſince that *Buſineſs* can only excuſe us, which could not poſſibly be done *before*, which cannot be done *after*, and which muſt of *neceſ-*

ſity

ſity be done at the very time when we ſhould receive: But if Men would be *ingenuous*, they would be forced to acknowledge that they very rarely have any *Buſineſs* of this nature. And indeed, what Buſineſs, unleſs of ſuch high *neceſſity* and *mercy* has a Chriſtian to do on the *Lord's Day*; the very *Name* whereof ſhews the *propriety*; and that 'tis none of our own, but ſet apart for a *Holy Reſt*, and Chriſtian *Sabbath*, and the immediate Service of our bleſſed Redeemer? Nor is it at all probable, that thoſe who can find time, notwithſtanding all this *urgent Buſineſs*, for *Viſits*, for the *Entertainment* of their *Friends*, for idle and unprofitable *Diſcourſe*, (both *before* the *Lord's Day*, and even *upon* it) and it's well, if not for their *Sins* too, ſhould yet be able to find no time for their *Saviour*, when he invites them to his own Table. Judge then how wretched an *Excuſe* this is, when by a palpable *Falſhood* Men would defend their *Diſobedience*.

§ XXIX. But ſecondly. This Excuſe is *weak* and *fooliſh*: For ſuppoſing we ſhould really find out ſome *little* Buſineſs to employ our ſelves in, juſt before, and during the *Celebration*, yet what can be more *fooliſh* than to put off a *greater Affair* for a *leſs*;

a matter of *Life* and *Death*, for what's of *little* or no *moment*? But what's the *whole World* to my own *Soul*; and what a miſerable exchange ſhould I make, if thro' the *Cares* of this World, and the *deceitfulneſs* of Riches, I ſhould by gaining the one, eternally loſe the other? Beſides, if *Buſineſs* could defend a Perſon for *one* neglect or omiſſion, how immodeſt, as well as fooliſh, is it to bring always the ſame Excuſe, and ſtill to *poſtpone* our own Happineſs, included in our *Obedience*?

§ XXX. And ſuch a practice is as *wicked* as 'tis *fooliſh*. For 'tis a high *Affront* and *Injury* both to the *King* and the *King's Son*; and will they not *both* extremely and juſtly *reſent* it? 'Tis a Wrong and Injury done unto them, as much as 'tis in our *Power* to injure them: like him in the Goſpel, rather to leave our Saviour than to *part* with our *Poſſeſſions*, or ſo much as to *ſtep* out of the World for a *few moments*. To ſay we'll not come becauſe we are *buſie*, is in effect, to ſay we'll come *when we have nothing elſe to do*. To put it off till *another time*, is fairly to own, we think it a matter of no *great concern*, for whatever we think ſo, we ſet *immediately* about it.

§ XXXI.

§ XXXI. But there's oftentimes ſomething very *bad* at the *bottom* of this Excuſe, and thoſe who make it, would do well ſeriouſly to ask themſelves whether by *Buſineſs* they mean not ſomething *worſe*? ſome *appendage* to it, which *ſtings* their *Conſciences*, and dares not let them come to the *Sacrament*. Are they not guilty of *Intemperance*, or *Injuſtice* in their *Dealings* in the *World*? If they are, they muſt be remitted to the Anſwer given to thoſe under the former Head, for no pretended *neceſſity* can *excuſe* their *Sin*, and they have no other way to eſcape *God's* Anger, but Repentance and Amendment.

§ XXXII. A *ſuperſtitious Fear*, and miſtaken *Reverence* for this Ordinance, and terrible apprehenſions concerning it, chiefly grounded on ſome miſapplied Texts of Scripture, do very frequently keep Perſons from the *Lord's Table*. But if we are but as willing to *know* and to *do* our Duty as to make *Excuſes* for the neglecting it, ſuch a full Anſwer may be brought to theſe Objections, as would ſcarce fail to give Satisfaction.

§ XXXIII. The firſt and chiefeſt Text, and which many have ſo often in their Mouths, as if ‘ *Do this in remembrance of me*, were never to be taken notice of; is that in the 1 *Cor.* 11. 29. ‘ *He that eateth and* ‘ *drinketh unworthily, eateth and drinketh* ‘ *damnation to himſelf.* And there are ſeveral Expreſſions ſounding much the ſame way in the firſt Exhortation before the Communion, that we ought to be very careful when we come thither, ‘ Leſt it ‘ encreaſe our *damnation*, and leſt Satan ‘ enter into us as he did into *Judas*, and ‘ fill us full of all Iniquity, and bring us ‘ to deſtruction both of Body and Soul: which very ſevere Sentences are here made uſe of, to perſwade Men to true *Repentance* before they come to the *Sacrament*; but they can *mean* no more than that of St. *Paul*, whereon they are *grounded*, and therefore muſt be *interpreted* by it. And to underſtand that aright, we muſt enquire into the meaning of thoſe two Phraſes, *Receiving unworthily*, and that *Damnation* which is threaten'd upon it.

§ XXXIV. And the *context* evidently ſhews, that the *Receiving* unworthily, for which the *Corinthians* are here blamed, was *receiving* with

with that *inexcuſable Diſorder*, whereof they were guilty at the *Sacrament*: One was *hungry*, and another *drunken*, at their *Feaſts of Charity*, which then accompanied that Ordinance. There were *Schiſms* and *Diviſions* among them, even at that *Feaſt*; one great *End* whereof was to promote Chriſtian *Unity* and *Love*. One came *before* another, and the *Rich* deſpiſed the *Poor*. They did not *diſcern* the *Lord's Body*. They made no *difference* between *that* and *common Food*, at leaſt, *conſider'd it* not as the *Spiritual Body* of the Lord,
or, as ſome think, * not * *Lightfoot.*
as a *Chriſtian Sacrament*,
but as a *Heathen Feaſt*, or a *Jewiſh Paſſover*.

§ XXXV. Whereby they did eat and drink *Damnation* to themſelves. By which cannot be immediately intended *eternal Damnation*, but *temporal Judgment*, as the word here undoubtedly ſignifies, which we tranſlate more harſhly by *Damnation*. For the following words explain it; 'For this 'cauſe many are ſick and weak, and 'many are faln aſleep; that is, God's heavy *Judgments* fell upon them in this Life, ſome think a Plague, or ſome contagious Diſeaſe, in order to bring them

to *Repentance*; which Senſe is confirm'd by the two following Verſes. 'If we 'would judge our ſelves, or conſider of our Faults and *repent* and *amend*, we 'ſhould not be *judged*, that is, afflicted with theſe *temporal evils*. Tho', even thoſe were in order to *amendment*, and ſuch Puniſhments as were proper to a *State* of *probation*, for it follows; 'When we are *judg-* 'ed we are *chaſten'd* of the Lord, that we 'ſhould not be *condemn'd* with the world; namely, at Gods laſt dreadful Tribunal.

§ XXXVI. But it may be askt, is there no other *unworthy receiving*, and no other *damnation* as a conſequent thereon, but what have been now deſcrib'd? Yes doubtleſs; for we then receive *unworthily*, when we *continue* in our *Sins*, notwithſtanding our *Obligations* to leave them when we come to the *Sacrament*: And if we do not *repent* of this very *hainous Sin* and that in ſome proportion to the high *Aggravations* of it, the conſequence of ſuch *impenitence* will be no leſs than *eternal miſery*. But ſtill, it's evident from the foregoing Conſiderations, that neither of theſe are here in the Text *immediately* intended; and I think all ſober Divines are agreed herein.

§ XXXVII.

§ XXXVII. Add to this, that there is not the leaſt Ground in the Words, or in the whole Chapter, or indeed in any other Scripture, to *excuſe* any Perſon for *not receiving*, or to *deter* them from doing it, but rather quite the contrary. Becauſe the Man who had not the *Wedding Garment* was bound *Hand* and *Foot* and *caſt* into *utter darkneſs*, did this *excuſe* thoſe who *would not come to the marriage?* No, 'twas ſo far from it, that the *King ſent forth his Armies and deſtroyed thoſe Murderers, and burnt up their City.* Chriſt *commands* us to come, his *Miniſters invite* us, 'tis our *own Faults*, if we come *unprepared*, but nothing can *excuſe* our *Neglect* and Refuſal. *Let a man examine himſelf, and ſo let him* (not ſtay away and refuſe to receive, but) *eat of this Bread and drink of this Cup.*

§ XXXVIII. There's another Text which has been widely miſtaken in the ſame manner, and on the ſame occaſion. 'Tis that of St. *Paul* to the *Romans*, 'He 'that doubteth is *damned* if he *eat.* But nothing can be plainer, than that this place has no manner of relation to the *Sacrament*, any more than to any *other Food*; for it's to be underſtood of *eating meats ſacri-*

ficed to Idols, or of any of thoſe Meats which the *Jews*, from the *ceremonial Law*, accounted an *abomination*; whereof the Apoſtle ſays, that he who did it with a *doubting Conſcience*, without being *ſatisfied* of the *Lawfulneſs* of it, he was *damned* or *condemned*, namely, by his *own Conſcience*, which *accuſed* and *judged* him for it: And this appears to be the immediate Senſe of the words, by comparing them with the 14. *v.* 'I *know, and am perſwaded* by the Lord 'Jeſus, that is, either by Chriſt's words, *that* 'nothing *which enters into the mouth defiles* 'the *man:* or elſe, by *immediate Inſpiration*, as he received many other things. 'I know, 'ſays he, that there's nothing *unclean of it* 'ſelf, but to him that *eſteemeth* any thing 'unclean, to him it is *unclean*; which evidently refers to thoſe *diſtinctions* of *Meats*, which at that time made ſo great a *diſturbance* in the *Church of God.*

§ XXXIX. But ſince it may be urged, that *acting* with a *doubting Conſcience* is a *Sin*, in what caſe ſoever, and therefore much more in relation to the *Sacrament*, we muſt in the laſt place conſider the different *degrees* of *doubting*, which compared with our *Obligation* to *Duty*, will quite remove this Objection.

We

We may reckon *three Degrees* of *Doubting*. 1. When Men have ſome ſmall remaining *ſcruples*, and *unreaſonable* unaccountable Fears, after the ſtricteſt *Examination* into the Rules of their *Duty*, and all moral *Satisfaction* therein, concerning their *Obligation* unto it, or of the *Lawfulneſs* of any Action.

2. When the *mind* is as it were in a *Ballance*, unreſolved, whether a thing be *lawful* or *unlawful*, a *Duty*, or otherwiſe, and the Reaſons on neither ſide do ſenſibly and viſibly *preponderate*, ſo as to incline to *acting* or *not acting*; and this is the moſt true and *proper doubt*. Or elſe,

3. When Men are abſolutely *diſſatisfied*, by reaſon of ſome miſtaken *Principles*, or the *Temptation* of the *Devil*, ſo that they directly queſtion God's *mercy*, or at leaſt their own *Fitneſs* for it, and for the *Seals* of it, and thence are on the very *brink of deſpair*.

§ XL. As to the firſt of theſe Caſes, where there only remain ſome *unaccountable Scruples*, ſo that a Perſon ſays, 'I 'am afraid to do ſuch or ſuch a thing, tho' 'I know not why I am afraid'; and when whatſoever bears the *Face* of an Objection, has been fairly anſwered; the Rule is, we *may*

may perform any *indifferent Action*, for that very reaſon, becauſe it is *indifferent*, and there are no *circumſtances* that alter its nature; we *muſt* perform what is a *certain Duty*, as is in the caſe before us, receiving the Sacrament, becauſe we are to look on any *unreaſonable Scruples* to the contrary, as no other than the Temptations of the *Enemy*. If as in the ſecond place, we do *properly doubt*, and the Arguments appear to us equal for the *doing* or *not doing* ſuch an Action, we muſt *omit* an *indifferent Action*, becauſe there can be no hurt in ſuch *omiſſion*, but there may be in the *doing* it; as in the caſe of *eating Fleſh* lately mentioned; we *may not* omit a *certain Duty*, as receiving the Sacrament, but ought rather to *ſuſpect* our own *Reaſoning* where our Duty is ſo clear by undoubted *Revelation*; tho' we muſt carefully uſe thoſe means which God has appointed for removing that *Scruple* and *Doubtfulneſs*. But in the third place, where the *degree* of doubting is ſo *high*, as to reach even to *deſpair* of *God's mercy*, from which dreadful Condition he evermore preſerve us, and which is often the effect of ſome grievous Sin, continued in without *Examination* and *Repentance*; this, I think, is the only doubting which *incapacitates* us for

receiving.

receiving. And that this does ſo, is intimated in the firſt Exhortation before the *Communion*, 'That 'tis requiſite no Man 'ſhould come to it, but with a *full Truſt* 'in *God's mercy*, and with a *quiet Conſci*'*ence*. But then due methods muſt be uſed to obtain this happy Temper, and 'he 'muſt open his Grief to his ſpiritual Phy'ſitian, that he may give his Advice and 'Prayers againſt the Tempter, and that he 'may receive the benefit of *Abſolution*, or a ſolemn authoritative declaration of Pardon on his ſincere Repentance. To which, if he adds his own Prayers and Endeavours, he may well hope that God will reſtore unto him the *Joy* of his *Salvation*, and that he ſhall be admitted to this bleſſed Feaſt: To the *neglect* of which formerly, he ought to examine if he does not owe his *preſent Trouble*.

§ XLI. *Want* of *Preparation* is alſo often brought as an *Excuſe* for not receiving. Perſons have not had *Time* for ſuch *ſtrict Examination*, as they think neceſſary, and therefore, they ſay, they dare not come. Now to this common and popular Objection, I ſhall firſt oppoſe, both the Authority and Reaſon of a very excellent Perſon, who clears the whole difficulty in

* *Arch-Biſhop* Tillotſon *of frequent Communion*, Fol. Edit. *p.* 283, 284.

in a few words, * 'It is, 'ſays he, a pious and 'commendable Cuſtom in 'Chriſtians before their 'coming to the Sacra-'ment, to ſet apart ſome particular time 'for the Work of Examination; but how 'much every Perſon ſhould allot, is a *mat-'ter* of Prudence, ſome have reaſon to 'ſpend more time, becauſe their accounts 'are heavier, and ſome have more leiſure 'and freedom: But the *End* is to be prin-'cipally regarded, which is to *underſtand* 'our *Condition*, and to reform what's amiſs; 'and if that be obſerved, whether more or 'leſs time be allowed, matters not much. He goes on. 'The *beſt preparation* for the 'Sacrament, is the *general Care* of a Good 'Life, and he that is thus prepared, may 'receive at all times, when opportunity 'is offered, tho' he *had no particular fore-'ſight of that opportunity*, and he ſhall do 'much *better* to *receive* than to *refrain*, be-'cauſe he's habitually prepared, tho' he had 'no time for actual *preparation*; and (to 'quote no more) we cannot imagine that 'the *Primitive Chriſtians*, who received ſo con-'ſtantly, could allot any more time for the 'preparation for it, than for any other part of 'divine Worſhip. Thus far the moſt reverend Author,

Author, wherein he ſays nothing againſt either *Preparation* or *Examination*, which he owns to be highly uſeful, but only againſt refuſing to receive for want of *actual preparation*, or always allotting a *conſiderable portion* of time to this Exerciſe, even when Perſons are before *habitually prepared* to *receive*, and have not time for ſuch actual Preparation.

§ XLII. I cannot think of any other Objections made againſt receiving the Sacrament by any Perſons who own themſelves ſatisfied with the *publick way* of *Worſhip*; tho' there are two more, which have been brought by ſuch as *differ* from us therein. The firſt from the *poſture* of receiving. The ſecond from the *Company*. Our Saviour and his Diſciples, they ſay, did at the firſt Inſtitution, receive in a *Table-poſture*: and they dare not take it *kneeling*, becauſe it looks ſo like that *Adoration* of the Sacrament, which we blame in the Church of *Rome*: Nor can they, without great *Scandal*, join with ſuch a *promiſcuous Society*, ſome of whom, perhaps, to their own knowledge, may be very *ill Men*.

§ XLIII. In Anſwer to the firſt. The Sacrament being inſtituted in the room of the

the *Paſchal Feaſt*, and during the *Celebration* of it, our Saviour made uſe of the ſame *poſture* wherein he and his Diſciples were before placed, which being according to the Cuſtom of the Antients in Feaſting, a ſort of recumbency or *leaning* on one another's Boſoms, neither *ſitting* nor *kneeling*, it could not perhaps be changed without *diſorder*, till the whole Ceremony was over. But from hence none can juſtly conclude, that the Geſture of *kneeling* at the Sacrament, in order to expreſs our deep *Humility*, is any ways unlawful: *Kneeling* is a fit poſture for all acts of *Devotion*. The *Euchariſt* is the *higheſt* act of Worſhip, or rather, it contains in it many other acts, Prayer, Praiſe, Thankſgiving and *Adoration*: And why ſhould we not then in the celebration thereof, *fall down and kneel before the Lord our maker*? The Jewiſh Church added the *Bread* and the *Cup* to the Paſſover; theſe our Saviour himſelf uſed in the adminiſtration thereof; and is not this a much greater *alteration*, than that of a *ſingle Geſture*? He retained the ſecond *Cup of Bleſſing*, uſed by the *Jews*, he received after Supper, with ſeveral other *Circumſtances* which are not at preſent obſerved, even by thoſe who make theſe Objections againſt our *Form*,

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for much leſs *conſiderable alterations*. The main Reaſon why ſome well-meaning Perſons might at firſt ſcruple *kneeling* at the Sacrament, ſeems to have been the Fear leſt this ſhould tend to the *Adoration* of the Elements, or of any fanſied *corporal preſence* of Chriſt's Body and Blood in them: But this is entirely precluded by our Church, who muſt be allowed to know beſt the *meaning* of her own *Injunctions* and *Practice*; and in order to prevent any miſinterpretation of this innocent and decent Ceremony, ſhe has expreſly declared *, 'That thereby no *Adoration* is intended, or ought 'to be done either unto 'the ſacramental Bread and Wine, which 'is bodily received, or unto any corporal 'preſence of Chriſt's natural Fleſh and 'Blood. And this has ſo far ſatisfied all Perſons who are not extreamly prejudic'd, that the Members of Foreign Churches, who have received the Communion here in *England*, have willingly, and gladly done it *kneeling*. † And one would think none of thoſe who differ from us ſhould any more object againſt this *practice*, till they had anſwered what one of their own Opinion in other things, has

* *Rubrick after Communion Service.*

† Tigurin *Liturgy*, p. 139.

* Baxter's *Chriſtian Directory*, Part 2. pag. 3.

has offer'd in the defence of it. * Who acknowledges, that 'for kneeling, he 'never heard any thing to 'prove it unlawful: If there be any thing, 'ſays he, it muſt be either ſome Word of 'God, or the Nature of the Ordinance 'which is ſuppoſed to be contradicted: 'But 1. There is no Word of God for, 'or againſt any Geſture: Chriſt's Example 'can never be intended to oblige us more 'in this, than in many other Circumſtances that are confeſſedly not obligatory, as 'that he delivered it but to Miniſters, but 'to a Family, *&c.* and his *Geſture* was not '*ſuch a ſitting* as ours. 2. And for the Nature of the Ordinance, it is mixed, and if 'it be lawful to take a *Pardon* from a King 'upon our Knees, I know not what can 'make it unlawful to take a *ſealed Pardon* 'from Chriſt by his Ambaſſador, in the '*ſame manner.*

§ XLIV. To the ſecond Objection, That Perſons cannot joyn with unworthy Communicants; we may firſt ask, who made any Man the *Judge of Hearts*, and how we are *ſure* any Perſon is *unworthy*, ſince none is ſo but the *Impenitent*? When our Saviour told his Diſciples at the Inſtitution

tution of this Supper that *one* of them ſhould *betray* him, they did not ask him, *Lord is it my Neighbour?* But *Lord is it I?* And accordingly, we ought ſurely to be more concerned for our *ſelves* than for *others*. And is it not ſuſpicious that there's ſomething very much amiſs in our ſelves, when we are ſo ready to *cenſure* our Neighbours? Does it not look as if we were ſolicitous to take off Mens *Eyes* from our *own Faults*, tho' at the expence of another's *Reputation?* Let any one conſider the World, and he'll ſoon acknowledge that the *worſt* of Men are the moſt *uncharitable*. But farther, 'tis certain that the viſible Church will always be made up of *Good* and *Bad*, and the *Tares* will never be entirely ſeparated from the *Wheat* till the *End* of the *World*. Our Saviour knew that *Judas* was a *Devil*, and yet he did not *remove* him from the Sacrament, nor *refuſe* to *receive* with him. If other Men *receive unworthily*, to their own Maſter, they *ſtand* or *fall*, but that ſhall never injure me, if I my ſelf am a *worthy Receiver*. But ſuppoſing there ought to be more *exact Diſcipline* in any Church (and we know too well who thoſe are that have now render'd that almoſt *impracticable* among us) yet this can be no juſt Reaſon for our not

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communicating with it: Since the Church of *Corinth* was more notoriously *corrupt* in this *matter*, than they can pretend ours to be: There were not only *Drunkards*, but even an *inceſtuous Perſon* in their Communion; and yet St. *Paul* did never adviſe any to *ſeparate* from them, or to *call* a more *pure* Church out of that Church, but only to *Try* and *Examine themſelves*, and ſo to *receive*. Beſides, if any Perſon be publickly *ſcandalous*, ſo as to give *Offence* to the *Congregation*, we know our Rubrick permits him not to *receive*, but orders the Miniſter to put him back from the *Communion*: Tho' in *large Pariſhes*, 'tis perhaps *impoſſible* for him to know every *Perſon*; and if any be really *ſcandalized* at another's *wicked Life*, he ought to make the Miniſter acquainted with it, if he has firſt *reproved* him himſelf without Succeſs; and till he has done both theſe, he has not the leaſt pretence for an Objection on that account againſt *receiving*. And as this is agreeable to the conſtant practice of the Church of God, ſo 'tis alſo the Opinion of the moſt ſenſible of thoſe who are *diſſatisfied* with ſome things in our *Communion*. *

* Baxter *ubi ſupra*.

§ XLV.

§ XLV. The *Objections* againſt receiving in general being thus, I hope, fully anſwered, there remains only ſomething like one againſt *frequent Communion*; and that is, that there's danger leſt, as in other things, *Familiarity* breeds *Contempt*, ſo the *commoneſs* of this *Sacrament* ſhould take away the *Reverence* due to it: But this is eaſily anſwered, becauſe the ſame might be ſaid of *Prayer* and *Preaching*: Beſides, if it were a good Argument againſt *frequent Communion* now, it had been ſo in the *Primitive* times, when they received every day; but this rather encreaſed than diminiſhed their *Reverence* for the Sacrament, and would do the ſame by us if we received with that Care that we ought, and with a juſt Conſideration of the *Dignity* of this *ſacred Ordinance*.

CHAP.

CHAP. III.

Of Examination before the Sacrament, and Preparation for it.

§ I. WHAT has been ſaid in the former Chapter is by no means intended to diſſwade Perſons from a due *Preparation* before they receive the Holy Sacrament; it being certain that none ought to come thither without being *habitually prepar'd*; none, if it may be had, without ſome ſuperadded *actual Preparation*. He that comes without the *former* of theſe, is certainly without the *Wedding-Garment*, and in danger of being *bound Hand and Foot, and caſt into utter darkneſs*: He that comes without the *latter* where it may be had, will fall ſhort of that *Comfort* and *Benefit* which he might otherwiſe have in this *Holy Ordinance*. It may not therefore be unneceſſary to enquire more diſtinctly into each of theſe, and to ſhew wherein they conſiſt.

§ II. By *habitual Preparation*, is meant, that which is tranſacted in the entire frame, th o

the *uniform courſe* of a *Religious Life.* When a Perſon has made it the main *Buſineſs* of his Life to mortify all ill Habits, and to introduce better in their room; to cleanſe himſelf from all *Filthineſs* of Fleſh and Spirit, to perform his *Vow* in Baptiſm, to be ſanctified and renewed, to repent and be converted, and Holy as God is Holy. And he that is in this happy Condition, as he is always *fit to die*, ſo is he *always fit* to receive the *Sacrament*, even tho' he ſhould be hindered from any *actual Preparation.*

§ III. Nor yet does it hence follow that ſuch *actual Preparation* is to be neglected where it may be had; nay, it is undoubtedly highly uſeful, and tends very much to the perfection of a *Chriſtian Life.* This *Preparation* chiefly conſiſts in *Examination*, or the ſtrict trial of our Lives and Converſations by the Rule of God's Word. A due knowledge of the *Nature* of this Sacrament, the ſolemn Seal of God's *Covenant* with us, and of the Nature of that Covenant, which he has made with us by his Son, is *preſuppoſed* in every Communicant: Tho' where any are ignorant of theſe firſt *Principles*, they may find ſome account of them in the firſt Chapter of this Manual: Nor ought any to preſume to receive

ceive, without they have ſuch *knowledge*; however, an equal clearneſs in theſe Matters cannot be *expected*, nor is it required from all ſorts of People, but a Man ſhall be accepted according to what he *hath*, if he has made the beſt of his *Opportunities* of *Knowledge*. And after all, a Perſon that is truely *humbled* for ſome degrees of *ignorance* in theſe and other *ſpiritual Matters*, is in a much ſafer Condition, than thoſe whom *Knowledge* puffs up, without either *Humility* or *Charity*.

§ IV. A competent *Knowledge* being preſuppoſed, of the *Nature* of theſe *Holy Myſteries*, there will not need much proof that ſome *actual Preparation* is highly requiſite before we receive them. 'Tis true, the *Preparation* of Man's Heart, in this, as well as all other Caſes, is from the Lord: But none are ſo weak, as not to know their *own Endeavours*, are alſo neceſſary; 'we 'muſt judge our ſelves if we would not be 'judged of the Lord. We muſt purify our 'ſelves before we eat the Paſſover, for he 'that preſumes to eat it in his uncleanneſs, that is, 'without repenting of his Sins, that 'Soul ſhall be cut off from among his People. We ought to be *cleanſed* according to the *purification* of the *Sanctuary*, and if we have done

done our Endeavours, the good Lord will pardon what is *unavoidably* wanting. *Josiah* commanded the *Levites* to *prepare* and *sanctify* themselves, and to *prepare* their Brethren against that famous *Passover* which was kept in his time. And if Preparation was so *necessary* for the Jewish Passover, we cannot think it altogether needless when we are to partake of this *Christian Feast*; which we ought to keep neither with the *Old Leaven*, of Judaism or Heathenism, or an open notorious wicked Life; neither with the as dangerous Leaven of *malice* and *hypocrisie*; but with the unleavened Bread of *sincerity* and *truth*. Without such *preparation*, 'we may eat and drink unworthily, 'kindle God's Wrath against us, and pro-'voke him to plague us with divers Diseases 'and sundry kinds of Death.

§ V. But a great part of this *Preparation*, as has been said, consists in *Examination*: For how can we know how *Accounts* are between *Heaven* and *us*, unless we look into them? What our *Debts* are? What Mercies we receive? What we still *want*, and which the best way to obtain them? What Sins we are to *confess*, and to fight against? Where we are to plant our *Batteries*? Where to expect an *Assault*? What

the beſt methods of *Defence*? What *Auxiliaries* we want, and where to obtain them? This the Apoſtle ſtrictly commands every Man to do, to *examine*, or *prove* himſelf, and ſo to come to the *Holy Table*; not to *come without Examination*, or to ſtay away on pretence of *not being examined*. Something indeed of this Nature is the Practice of every good Chriſtian every *Day* of his Life, (as it has been even of moral Heathens) to *examine* his *Conſcience* before he ſleeps, what Sins he has that day committed, and by what *Steps* he fell into them, and penitently and earneſtly to implore *Forgiveneſs* for what's *paſt*, and *Grace* for the future, to do *better*: And 'tis not eaſie to imagine how any Man ſhould be a *very good Chriſtian* without it; whereas whoever does conſtantly and carefully practiſe it, (for which he may find excellent *Rules* and *Directions* among the Devotions annexed to the *Whole Duty of Man*, and for want of that, there are ſome Queſtions added at the End of this Treatiſe) muſt needs make a more than ordinary *Progreſs* in Chriſtianity, and will more eſpecially find a wonderful advantage therein, as to the eaſineſs of his *actual* Examination and *Preparation* for the *Communion*.

§ VI.

§ VI. Which *actual Preparation* and Examination immediately before we receceive are highly requiſite, becauſe they may make up for defects in the *habitual*, as being more exact and more *ſolemn* than our daily *Inquiſition* into the State of our Minds. And this may be done with very great Advantage, by ſetting apart ſome *one day* in the Week before the Communion, where a Perſon is at his *own diſpoſal*, and his *neceſſary Affairs* will permit him, entirely, for this great *Concern*, in order to *ſearch* and try our ways and turn again to the Lord. This would be near the *End* of the Week, becauſe otherwiſe the *Impreſſion* made by it, may be apt to wear away again before the *Sacrament*, or at leaſt not to be ſo *deep* and *lively* as at leſs diſtance: Nor might it be ſo convenient to put it off to the very *laſt* Day of the Week, leſt ſomething or other ſhould *intervene* and hinder it. But for thoſe who have not really *leiſure* for ſuch a *ſolemn Preparation*, or in the caſe of an *accidental Communion*, which could not be foreſeen; if they are before *habitually prepared*, we have already ſeen the Opinion of our beſt Divines, that they ought not to reject ſuch an *Opportunity*, for want of a more ſolemn *actual Preparation*. How-

ever, he who has but a *little time*, ought to *do his diligence to give of that Little.* A *Servant* or labouring Man, may at leaſt redeem an Hour or two, either in Mornings or Evenings, for this great Work, which they can do for their *worldly Intereſt*, on any *extraordinary Occaſion.* Few have ſo much Buſineſs but they can find time for their *Diverſions*, many for their *Sins*, and are our *Souls* only not worth a *few Hours*, which he who bought them ſo dearly, aſſures us, are more *worth than all the World?* Beſides, moſt of the following Directions may be obſerved while a Perſon is employed in many ſorts of *Work*, eſpecially in the *Fields*, and concerns of *Husbandry*: And for many *Tradeſmen*, they have yet greater leiſure, which one would think ſhould be much better filled up this way, than in a ſhameful *Idleneſs*, or in what is yet worſe, the reading *ill Books*, and *profane* and *immoral Plays*, which ſcarce ever fail of rendring the *mind*, not only *weak* and *trivial*, but even *averſe* to *Piety* and unfit for all the *Offices* of a *Holy Life.* For thoſe who are really ſtraitned as to *time*, there will be particular Directions for *Examination*, and for their Eaſe, the following Rules are *abbreviated.* But this is not the caſe of ſo *many Perſons* as plead that Excuſe, ſince we ſhall frequent-

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ly hear Men complain, that their *Time lies upon their Hands*, and they know not how to employ it: And for ſuch as theſe, and all thoſe who can command ſo much *time*, as to go through them, the *larger Directions* which now follow, are chiefly intended.

§ VII. When the Day approaches, whereon we expect one *happy Opportunity* more to meet our Saviour at his own *Table*, whoſe Invitation, by his Miniſters, we are to receive with the *greateſt Joy*, and the greateſt *Reverence*; the firſt thing we do, would be to *ſequeſter* our ſelves from the World, nay, even from all worldly *Thoughts*, and the troubleſome *Cares* of Life. To do this with all poſſible *Intention*, and with the whole force of our Minds, with firm *Reſolves* and full *purpoſe* of Heart, not to admit any other Buſineſs, any other Thoughts, unſuitable to this great Work. Which having begun with devout Prayer for the Divine Aſſiſtance, let us proceed in the impartial *Examen* of our *Conſciences* on the following Heads. 1. Of our *Repentance*. 2. *Holy Reſolutions*. 3. *Faith*. 4. *Thankfulneſs*. And 5. *Charity*. All which if we find in ſome good degree wrought

in us by God's *Holy Spirit*, we may approach with comfort to this Sacrament.

§ VIII. And first: We are to *examine* our ſelves concerning our *Repentance*; wherein the *Nature* of it conſiſts, whether *habitual* or *actual*; and under actual Repentance, may be included our particular Examination by the Rule of *God's Commands*, before we approach the Sacrament.

The general Nature of *Repentance*, conſiſts in a thorough *Change of Heart and Life*, *ſo as to hate all Sin*, and *turn* to God; to *love* God more than the *World*, or our Luſts, or even, than our own *Lives*, in the prevailing *bent*, the ſettled *Choice* of our Minds, and to evidence this by *keeping* his *Commandments*: To live in the courſe of no *greater Sin*, ſuch as Drunkenneſs, Swearing, Uncleanneſs, *neglect* of *Publick Worſhip*, or the like; which *waſte* the *Conſcience*, and are a perfect *Contradiction* to true Repentance, and muſt be left immediately, as we would avoid eternal Miſery: not to *indulge* ſo much as Sins of *Infirmity*, nor to ſay, *is it not a little one?* ſuch as ſloth, paſſion, forgetfulneſs of our Duty in ſome Inſtances, wandring Thoughts, or the like: for a Chriſtian is to fight againſt *all Sin*, and

and ſuch as are at *firſt* comparatively *little*, yet do all deſerve God's Anger, and eternal Puniſhments, and will if they are neglected, grow bigger, and at laſt perhaps, irreſiſtible. I ſay, true Repentance is a *thorough Change*, of the *whole Man*, the *Principles*, *Inclinations* and *Deſires*, as well as *outward Actions*; and hence it's call'd in Scripture, the *New-Man*, the *New-Heart*, the *New-Creature*, becauſe we are all by *Nature* the *Children of Wrath*, and guilty of *Original Sin* *; nor is there any who has lived to years of *Diſcretion*, but what has made that *ſad uſe* of his *Reaſon*, to *ſin* againſt his *Maker*, and to commit many *actual Tranſgreſſions*, if not to fall into *groſſer habits* of wickedneſs; from which God knows, very few can ſay they are wholly *innocent* in this *degenerate Age*: Now there is no way to recover from this, and to eſcape God's *Anger*, but by *forſaking Sin*, with the greateſt *abhorrence* and *deteſtation*. 'Tis therefore evident that thoſe are miſerably and dangerouſly miſtaken, who fanſie they *repent*, becauſe they have ſome *Fear* of Hell, ſome light checks of *Conſcience*, and tranſient Sorrow for offending God, without effectually

* Vid. *Diſcourſe of Baptiſm.*

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* Vid. *Diſcourſe of Baptiſm.*

leaving all *wickedneſs*, and coming to God from whom they have wander'd, and leading a *Holy Life*. Then have we this *habitual Repentance*, when by God's Grace we do in the *main courſe* of our Lives, expreſs our Love to God, and hatred of Sin, and ſorrow for it, and are become *New Men*, and make it our chief Buſineſs to *ſtrive* againſt our *Corruptions*, manfully to *reſiſt* them, *effectually* to *work* out our own *Salvation*: To have that *Image of God* renewed in us, which we loſt by the *Fall*. And thus much for *habitual Repentance*.

§ IX. *Actual Repentance*, is that which every good Man puts in practice on his *falling* into any *Sin*; and which he ſhould *renew* more particularly and exactly, before he comes to the Lord's Table; whereunto we are directed in the firſt Exhortation on the *Sunday* before the Communion, which we would therefore do very well ſeriouſly to *peruſe*, in order to our Preparation for it. Wherein we are taught, 'That 'tis our Duty to ſearch and examine 'our own Conſciences, and that not lightly and after the manner of Diſſemblers 'with God, but ſo as that we may come 'Holy and Clean to this heavenly Feaſt.

And

And we are further directed to do this, 'by the Rule of God's *Commands*, and 'whereinſoever we ſhall perceive our ſelves 'to have offended, either by Will, Word 'or Deed, there to bewail our own ſin-'fulneſs, and to confeſs our ſelves to Al-'mighty God. And to aſſiſt us herein, we may find large and exact *Catalogues* of *Sins* in ſeveral Books of Devotion, particularly thoſe annexed to the *Whole Duty of Man*; which if you have not, you may if you pleaſe, make uſe of this *following*, and examine your ſelf concerning the particular *Breaches* of God's *Commands*, either of the firſt or ſecond Table.

§ X. The Breaches of the *firſt Command* of the firſt Table, are; 1. Atheiſm, or at leaſt, Atheiſtical Thoughts or *Diſcourſe* (too common among the *fooliſh Wits* of the Age) 2. Polytheiſm, or believing, or worſhipping *more Gods than one*, the main thing forbidden in this Command; under which may be included *Ditheiſm*, or worſhipping *two Gods*, of which thoſe cannot clear themſelves who pay *Divine Honours* to any, whom they believe not *eſſentially one* with the Father; and *Tritheiſm*, if any now are guilty of it, which is worſhipping *three Gods*, whereas there is but *One*

Supreme; there can be but *One God*, (tho' Three Perſons,) who is *over all, bleſſed for ever.* 3. *Covetouſneſs*, which is *Idolatry.* Immoderate Love of our ſelves, or of the World, that *Carnal-mindedneſs*, which is *Death.* A violent and unreaſonable *Paſſion* for any *Perſon* or *Thing* in this World. 4. Wilful *Ignorance* of God or of his Word; careleſſneſs of our Souls, neglecting or deſpiſing Inſtruction. 5. *Preſumption* upon God's Mercy. A *falſe Peace* and Security in Sin. As on the other ſide, *diſtruſting* his Power or Goodneſs, or *murmuring* againſt him, or *deſpairing* of his Mercy. 6. Worſhipping *Angels* or Saints. 7. Witchcraft, or doing interpretative Homage to the *Devil*, by uſing *Charms*, conſulting with *Wizards*, cunning Men and the like; which is eſteemed by our greateſt Divines, a degree of renouncing our Chriſtianity. * 8. Unthankfulneſs, Lukewarmneſs, Indevotion, Pride, Impenitence. 9. Want of Love to God, Faith in him, Dependance on him, Submiſſion and Reſignation.

* *Bp.* Hopkins, *Bp.* Andrews, W. D. *of* Man, *&c.*

The Breaches of the *ſecond Command*, are; 1. *Idolatry*, which is making any Images with intent to *bow* down to them,

them, or worſhip them; or actually paying ſuch *Worſhip* to them, even tho' God himſelf be *repreſented* by them; any viſible *corporeal Repreſentation* of God, being a contradiction to his pure *ſpiritual Nature*, and a high Breach of this Command; *as is even the forming any *corporeal Image* of him in our mind, much more believing a *material God*. 2. *Sacrilege*. Robbing or profaning Churches, detaining *Tythes*, or any thing that is dedicated to God, (God forgive all *Nations*, *Families* and *Perſons* that are guilty of it!) 3. *Loathing Manna*; neglecting, or diſeſteeming, or ridiculing God's *Word*, or not *profiting* by it; contemning, abuſing, cauſleſs grieving his *Miniſters*. 4. *Adding* to his *Word*; making any thing *neceſſary* to *Salvation*, which he has not made neceſſary; coining and impoſing New *Articles* of *Faith*, not contained in Scripture. Superſtitious *ſcrupling* what is *lawful*, without endeavouring to have the Conſcience better informed. *Irreverence* or Undecency in God's Worſhip, refuſing to glorifie God with our *Bodies* as well as *Souls*, when both are his. 5: Want of inward *ſpiritual Worſhip*, without which, the *outward* is but like a dead Carcaſs; (tho' this may be referred alſo to the firſt Command.)

* *Deut.* 4. 15.

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The Breaches of the *third Command*, are; 1. Taking God's *Name* in *vain* (which thoſe who do are particularly branded as God's *Enemies* *, either by *falſe* or raſh *Oaths*; or raſh or impoſſible *Vows*; or by *breaking* lawful or poſſible *Oaths* or *Vows*, the Vow in *Baptiſm*, or at the other *Sacrament*; or by mentioning that *glorious and fearful Name the Lord our God*, without an act of *Reverence* and *Devotion*. 2. *Swearing* by any *Creature*. 3. Want of a juſt *Concern* for God's *Honour*; encouraging, or not diſcouraging, or reproving, or puniſhing, where 'tis poſſible and practicable, thoſe Monſters of Men, who *blaſpheme*, or profane *God's Holy Name* †; or diſcouraging, or not aſſiſting to our Power thoſe who would do it, and who have more *Zeal* for God's Glory: Or not hearti[illegible]*lamenting* thoſe Sins, if we are where the Tide of *wickedneſs* runs ſo high, that we cannot have them *puniſhed*.

* *Pſal.* 139. 20.

† *Levit.* 5. 1.

The Breaches of the *fourth Command*, are; 1. The taking it *quite away*, and *mocking* God in deſiring him; 'to have *mercy* 'upon us for our Offences againſt it, and 'to *incline* our Hearts to keep it, when we believe it, (as ſome do) purely Typi-

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cal and *Judaical*; whereas a *ſeventh part of Time* is evidently of *moral-poſitive* Obligation, being enjoyned before the *Fall*, and there's *little* doubt, was obſerved by the *Patriarchs* before the Law, (for 'tis not reaſonable to ſuppoſe, that *Religion* could continue Sixteen Hundred Years in the World, without a *ſtated time* of publick Worſhip)* as by all *Chriſtians* ſince our Saviour; tho the preciſe *ſeventh Day* of the *Week* was indeed *peculiar* to the *Jews*. 2. All *Profanation* of it, by *weekly*, or *work day* Labour, or any Works, but of Neceſſity or Charity. Unneceſſary, worldly, or vain Diſcourſe or Viſits; much more by *Playing*, *Dancing*, or the like; which make it indeed a *Jewiſh*, not a Chriſtian Sabbath. 3. Neglecting to imploy the *whole Day*, as far as our Strength and Neceſſities permit, in *publick* or *private* Acts of *Religious Worſhip*. 4. Suffering any to *profane* it, who are under our *Charge*, and whom we can hinder from doing it, or not giving them *time* for God's Service. 5. Not permitting our *Servants*, or very *Beaſts* to *reſt* on that Day, or any manner of *Cruelty* towards

* *So St.* Athanaſius, *St.* Chryſoſt. Bede, *many old Councils, in* England *and other places, our Book of Homilies, Mr* Hooker, *Archbiſhop* Uſher, *Biſhop* Stillingfleet, *Bp.* Patrick, *Bp.* Hopkins, *&c.*

towards them. 6. Refuſing to obſerve any *other Days* appointed by lawful Authority, for God's publick Worſhip, either *Faſts* or *Feaſts*, (if our *Occaſions* and *Circumſtances* will permit.)

§ XI. As for the ſecond Table, containing our *Duty to our Neighbour*, as the firſt does our Duty to *God*. We offend againſt the *firſt Command* of it, the *fifth* in the Decalogue, by any ways *diſhonouring* our *Parents*, whether *Natural*, our Father and Mother; or *Civil*, the Magiſtrates, the *King*, and thoſe that are in Authority under him; or *Eccleſiaſtical*, our *Miniſters* and lawful Paſtors; or any other *Superiors*, as Maſters or Miſtreſſes, or our *betters* and *Elders*. By being undutiful, ſtubborn or unnatural to thoſe to whom we are indebted for our *Birth* and *Education*: By *rebelling* againſt our Prince, or being *unthankful* to him, or *reviling* him, or lightly believing ill of him, or of thoſe *commiſſioned* by him, or *oppoſing* them in the exerciſe of that *lawful Authority* he has *deputed* unto them. By contemning or defrauding our lawful *Miniſters*, or *forſaking* them, or diſcouraging them by neglecting *publick Worſhip*, (of which alſo under the *third*.) By being unfaithful to *Maſters*, or careleſs of their *Concerns*,

cerns, or ſtubborn and refractory and *diſobedient* to their *lawful Commands*. By incivility and rudeneſs and want of *due Reſpect* to our Superiors, riſing up before the hoary Head: Or in the *reciprocal Duties*, want of Kindneſs, Watchfulneſs, Support, Inſtruction, Proviſion, from *Superiors*, and doing what in them lies for the *Souls* and *Bodies* of thoſe committed to their Charge.

For the *ſixth*: 1. The *direct Breach* of it is *Murder*, the old Verſion, Thou ſhalt do no *Murder*, being better than the New, 'thou 'ſhalt not *Kill*; for all know that all *killing* is not *murder*, nor is it unlawful, as in a juſt *War*, or the like: But *murder* is killing without, or againſt *Law*, or by a wreſted pretence of *Law*, worſe than all the reſt. And under *Murder*, are doubtleſs included *Duels*, for ſuch the Laws have juſtly made them; and 'tis little better to fight in an unjuſt *War*, or without enquiring into the Juſtice of it, meerly for *Pay* or *Plunder*.* 2. The next Breach of this Command, is, by *Wounding* or *Hurting* our Neighbour, or procuring others to do it. 3. Procuring *Abortion*, or *Onan*'s Sin.† 4. Malice, or Envy, or Revenge againſt

* *Biſhop* Sanderſon's *Caſes of Conſcience.*

† *Gen.* 38. 9.

againſt our Neighbour, with which none muſt come to this *Feaſt of Love.* 5. Cauſleſs, raſh, immoderate. or implacable *Anger*, and any expreſſions of it by Word or Action. 7. *Murthering* the *Souls* of any, by ill Advice, or Command, or Temptation, or Example. 6 *Self-murder*; the higheſt, and moſt unnatural Breach of this Command, which argues the heighth of *Diſcontent* and *Deſpair*, and where it once proceeds to Action, cuts off all *Repentance*; and therefore the leaſt *Inclinations* to it, are to be abhorred and repelled, as a moſt dangerous Temptation of the Devil, and to be as ſeverely *repented* of, where they have found any admiſſion. 8. Want of *Meekneſs*, and Forgiveneſs, and Charity, and Compaſſion towards our Neighbour.

In the *ſeventh*, are forbidden; 1. Expreſly, *Adultery.* 2. *Fornication*, and all actual *Impurity.* 3. All incentives to this odious Sin. Unchaſt Looks, Dreſſes, Books, *Plays*, Songs, Poetry, Pictures, Converſation; Idleneſs, Pampering the Body; and laſtly, *Drunkenneſs*, which is ſo often the occaſion of this, and almoſt, all other Sins.

The direct Breach of the *eighth Command* is, *Stealing*, either *open*, and forcibly, which

which is *Robbery*; or private, which is *Theft* and *Pilfering*; and ſo is injuring our Neighbour by pretence of *Law*, by Extortion, by Oppreſſion, by unequal laying of *Taxes*, or otherwiſe. 3. *Cheating* in *Trade*; falſe Lights, Weights, Coin, Meaſures, Impoſing on our Neighbour in Buying or Selling, Lying, to raiſe the Price of Goods. 4. Denying, detaining, or delaying the *Hire of the Labourer*, or leſſening, or raiſing it beyond a juſt proportion. 5. *Living extravagantly*, not proportioning *Expences* to *Incoms*, thence running into unneceſſary *Debts* without an *honeſt Care*, and greateſt *Diligence* to diſcharge them. 6. Fraudulent *Conveyances*, Forgeries, Breach of *Truſt*, removing *Landmarks*, extravagant or covetous *Gaming*, neglecting to *provide* for our *own*. 7. Refuſing or delaying to make *Reſtitution* to any we have injured by any of theſe means, without which, no *Repentance*, no *Forgiveneſs*, whenever we are in a *Capacity* to do it; or elſe giving it to the *Poor*, or to *Religious Uſes*, if we cannot find the Perſon injured.

The Breaches of the *ninth*, are; 1. Bearing *falſe Witneſs*, by direct *Perjury*. 2. *Pleading* againſt our *Conſcience*; or not *ſwearing* the *whole Truth*, *and nothing but the Truth*, when required in Courts of Judicature. 3. *Slandering* our Neighbour, or lightly taking

taking up an *evil Report* againſt him, or ſpreading *malicious Truth*, or any way *ſpeaking ill* of him, unleſs when God's *Glory*, or our own *Reputation*, or another's *Welfare* is concerned. 4. *Uncharitable Cenſures*, deriding or expoſing any one's Infirmities. 5. *Talebearing* and whiſpering, the Vice of mean and ignoble Souls. 6. *Diſſembling*, Flattering, and Lying. 7. Neglecting to *defend* our Neighbour's *Reputation*, where we can do it with *decency* and *honeſty*.

In the *tenth*, are forbidden; 1. The *deſiring* any thing that's my Neighbour's, without a *juſt Compenſation*, or where he is not *willing* to part with it. 2. *Diſcontent* and *repining* at our own Condition, or *envying* our Neighbours. 3. The firſt allowed pleaſing *motions* to any Sin, eſpecially to *Impurity*, or delightful *Reflections* on paſt Wickedneſs.

§ XII. Thus much for the chief Breaches of God's Commands, upon all of which, we would do well diſtinctly to *examine* our ſelves in our *Preparation* for the Sacrament, eſpecially, as to thoſe Sins whereunto we have formerly found our ſelves moſt *ſtrongly inclined*, and whereof we have been moſt *frequently guilty*. We ought alſo to reflect on all the *Aggrava-*

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tions of them, how frequently, how inexcuſably, againſt how much *Goodneſs* and Patience of God, how many *checks* of our own Conſcience, and perhaps, *advice* of Friends, againſt how many *Vows* and *Reſolutions* we have committed them. Eſpecially, if after we have vowed againſt them formerly at the *Holy Sacrament*, concerning which we are to make an exact *Diſquiſition*, for God certainly *remembers* all thoſe *Vows*, tho' we may have *broken* them, and *forgot* them. And if we do not yet find our Hearts ſufficiently *affected* for it, if the *Love* of Chriſt and all his Sufferings for us, cannot *melt* us into an ingenious Sorrow for our Offences, let us conſider God's dreadful *Judgment*, his terrible Indignation againſt *impenitent Sinners*, and earneſtly pray to God, for the ſake of his dear Son, to take away our *ſtony Hearts*, and give us that *godly Sorrow which works Repentance* to Salvation. And proportionable to our *Sins*, muſt be our *Sorrow* and our Repentance, tho' here it may be neceſſary to interpoſe a Caution: There are ſome pious Perſons of ſuch *weak Judgments*, and tender Conſciences, that they are, it may be, ready to *accuſe* themſelves of *many Sins*, whereof they were never *guilty*: But we muſt not *lie to God*, nor *belie* our ſelves, nor *charge our ſelves*,

ſelves, any more than charge God, *fooliſhly*: And where we find in our Examination, that God has *preſerved* us from any Sins, or given us more Strength againſt any which have formerly been too hard for us, we ought not by any means to be *unthankful* for his Goodneſs, but aſcribe all to him, and praiſe him for his Grace, and endeavour ſo well to improve it, and thoſe *Talents* which we have, that he may ſtill beſtow more upon us, and make us perfect in *Repentance* and all good Works.

§ XIII. Having thus ſtrictly *examined* our ſelves concerning our Breaches of God's *Commands*, and our ſerious effectual *Repentance* for them, we proceed in the next place, to firm and *Holy Reſolves* to do better for the future; to avoid thoſe *Evils* we have faln into, to perform thoſe *Duties* we have hitherto neglected. We are to *ask* our ſelves in the *preſence* of God, whether we do indeed, 'ſtedfaſtly *purpoſe* to lead a '*new Life*, without which, 'tis the higheſt '*preſumption* to approach theſe *dreadful Myſteries*: And accordingly, we are actually to make moſt ſolemn *Vows*, as well as *Reſolutions*, of better Obedience: The force of *Reſolution* only, is not ſmall, it gives new Strength and *Energy* to the mind, and helps

helps to perform what one would think at firſt ſight almoſt *impoſſible*; *Bodily Diſeaſes*, we are told, have been cured by it, which have been thought *deſperate*, and why may not alſo Diſeaſes of the Mind. There is a *Spirit in Man*, and 'tis the Breath of the Almighty, and it has a *noble Force*, if we will but ſtir it up, and make uſe of it: But when *Vows* are added to theſe *Reſolves*, when we *reſolve* in God's *Name*, and in his *Sight*, and thro' his Strength, and by the Aſſiſtance of his *Grace*, and *pray* earneſtly and faithfully for it, and conſcientiouſly uſe the *means* to obtain it, to *avoid* Sin, to encreaſe in *Goodneſs*; all theſe make ſuch a *Cord* as is not eaſily broken. Nor are we to be diſcouraged from making *New Reſolves*, becauſe we may have *broken* ſuch as we have formerly made: No, we are to be troubled for our *Fall*, but not to lie ſtill in the *Dirt*, but to riſe immediately, and endeavour to *recover* the *Ground* we have *loſt*, in our way towards Heaven: We are to obſerve what was the *occaſion* of our *ſtumbling*, how we came to *break* our former *Reſolves* againſt our Sins. If it was *ill Company* that led us into it, we are carefully for the future, as much as poſſible, to *avoid* ſuch Company, as we value the *Favour* of God, and our own eternal Happineſs.

neſs. And ſo if *Love of this World* have made us neglect our *Duty* to God, or our Neighbour, we are to reſolve againſt *that*; actually to *draw* off our *Minds* from theſe periſhing Objects, and fix them on the unfading *Treaſures* of a better World. And thus are we particularly to *level* our Holy Reſolutions againſt thoſe *Sins* which do moſt *eaſily beſet* us, moſt *frequently* prevail over us; ſolemnly, upon our Knees, before God, to *Renounce* thoſe Works of the Devil, or to renew that Solemn *Renunciation* of them, which we made in our *Baptiſm*, as well as to renew thoſe Sacred *Vows* which we then made to *keep God's Holy Will and Commandment, and to walk in the ſame all the Days of our Lives.* Which will not only have a very great *Influence* on our future Actions, to preſerve us from *running* upon any *Temptation* to our former Sins, or from the neglect of our Duty; but will be alſo by God's Grace, a mighty *Guard* upon us, even when we are actually tempted; the *Impreſſion* of thoſe good *Reſolves* being ſtill *deep* and freſh on our Minds, and giving them a ſtrong *tendency* to Good, and *averſion* to Evil, and the horrid Guilt of *Perjury* appearing before our Eyes, if we ſhould again break God's Commands: Nor had the Pſalmiſt himſelf any ſtronger Guard againſt

againſt *Temptation* than the Senſe of his *Vows*, and the awful *preſence* of that God to whom he had made them. *Pſal.* 16. 8. *'I have ſet the Lord always before my Face, 'that I might not ſin againſt him.* And, Pſal. 119. 106. *'I have ſworn, and am ſted-'faſtly purpoſed to keep thy righteous Judgments.*

§ XIV. The third thing concerning which we are to examine our ſelves before we approach this *Holy Table*, is, 'Whe-'ther we have a *lively Faith* in God's Mer-'cy thro' Chriſt. Not a dead, cold, and unactive, but a *lively Faith*; for, '*Faith* 'without Works is dead: and ſuch is the ungrounded fatal *Preſumption* of every *impenitent Sinner*; for what is more common than for *bad Men*, who live in direct contradiction to our Saviour's Laws, in repeated Acts of Intemperance, Injuſtice, Uncleanneſs, immoderate Love to this World, and in the neglect of their Duty, of Praying, of God's Word and Sacrament; What is more common than to hear ſuch miſtaken Wretches as theſe cry out, that *God is merciful*, that *Chriſt has died*, and they hope to be ſaved, tho' they bring forth no *Fruits* meet for *Faith* or *Repentance*? They *believe* the Promiſe of the Goſpel, tho' they never take care to perform the *Conditions*

ditions of it: But they *forget*, or are willingly ignorant that it contains *threatnings* too, and that very *terrible* ones againſt the *Impenitent* and *Diſobedient*; and that Chriſt himſelf has told ſuch, that he'll ſay to them at the laſt day, 'Depart from 'me, I never knew you, becauſe *Workers* 'of *Iniquity*. But the true *lively Faith* here required is, 'Such a *Belief* of God's *Word*, 'and ſuch a *Truſt* in his *Mercy*, thro' his 'Promiſes by our *Saviour*, as produces a 'conſtant and ingenuous *Obedience*. Now if we find this *Faith* weak and *languiſhing*, we muſt pray as the Diſciples did, 'Lord 'encreaſe our *Faith*! And to that End, we muſt conſider the Promiſes of God unto us, for the *ſake* of his dear Son our Lord, in whom 'all the Promiſes are *Yea* and 'Amen, ratified and certain. In *whom alone* the *Father is well pleaſed*, by the Merits, of whoſe *Obedience* and *Sufferings*, his Satisfaction, his Interceſſion and Mediation, he is *reconciled* to loſt Mankind, and offers *Pardon* to all that are penitent and obedient. And this is 'all our *Salva*-'tion, and all our *Deſire*; the Hope of Holy Souls, the Ground of their *Conſolation* and their *Triumph*, which are fixed ſo firmly upon that *Rock of Ages*, that they can never be moved; who has told us, 'That

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'if we *believe* in *God*, we muſt believe 'alſo in *him*, as the *means* of conveying all 'the Father's *bleſſings*; nay, as being him-'ſelf, as he is, God, the *Author* and *Finiſher* 'of our *Faith*. Whence it follows, that he himſelf, the *ſecond Perſon* of the glorious *Trinity*, may, and ought to be the *object* of our Truſt, our *Faith*, and our Adoration, both in this Life, and in the *hour of Death*, as he was of bleſſed St. *Steven's* who cried out in his *laſt Agonies*, 'Lord Je-'ſus! receive my Spi-'rit *. And thus in our *preparation* for the Holy Sacrament, without the reception whereof, I ſee not how any can *live* comfortably, or *die* happily, we muſt actually *advert* unto, deeply and ſeriouſly *conſider* thoſe *Promiſes* which God has made us by his Son, of *Grace* and Pardon, on our Repentance and Obedience: 'That thoſe who come to the Fa-'ther *by him*, he will in no wiſe caſt out. St. *John* 6. 37. 'That they ſhall not ſee 'Death, but are paſſed from Death unto Life. St. *John* 8. 51. 5. 24. 'That there is no '*condemnation for them which are in Chriſt* 'Jeſus, and who thoſe are, we are imme-'diately told, *who walk not after the Fleſh*, '*but after the Spirit*. Rom. 8. 1. 'That all 'who are *weary* and heavy laden with the

* *Act.* 7. 59.

'Burthen of their *Sins*, if they come unto him, 'he will *refresh* them; St. *Matt.* 11. 28. and ſeveral others of the ſame nature; the ſubſtance of the *Goſpel* being *promiſes* of eternal Life to thoſe who yield a *ſincere*, and *impartial*, tho' not abſolutely *ſinleſs* and *perfect* obedience to the *Commands* of it; all the *threatnings* thereof, being only the unavoidable *Conſequences* of wilfully rejecting it. Now the very Nature of the *Sacrament* ſhows the neceſſity of *Faith* towards worthy Receiving; for how can we *renew* our *Covenant* with God, unleſs we *believe* he's really *willing* to be *reconciled* to us, and have a firm *Faith* in his *Truth*, his *Power* and his *Goodneſs*? And how could we have any well grounded *hopes* of Pardon, but from the *Revelation* of the *Goſpel*, and by the *merits* of a Redeemer? And to the exerciſe of this Grace, the *Church* alſo directs us when we approach this Holy Table, requiring us, 'to have a lively and ſtedfaſt *Faith* 'in Chriſt our Saviour; and ſo in the Exhortation, the *Sunday* before the Communion, 'that 'tis requiſite that thoſe who 'come thither, ſhould have a *full Truſt* in 'God's Mercy. Not that all are required to have the ſame *degrees* of *Faith*; for there are doubtleſs different *meaſures* of it as in the *Reſurrection*, *one Star* ſhall differ from

from another in *Glory:* 1 Cor. 15. 43. But our *Faith* ought certainly to be ſo *ſtrong* as to overcome our *Infidelity*, to *overcome* the World: It is to be *ſincere*, and then it will not want *acceptance*, tho' it be but as a *Grain* of *Muſtard-Seed*, for our gracious Lord has promiſed that he will not *break the bruiſed Reed*, nor quench the *ſmoaking Flax:* St. *Matt.* 12. 20. Tho' we are always to preſs forward, that this as well as all other *Graces* may ſtill be *encreaſed*, towards which, nothing can more highly conduce, than the frequent and devout reception of this *Sacrament.*

§ XV. The 4th. thing concerning which we are to *examine* our ſelves in our preparation, is, whether we have [a *thankful Remembrance* of *Chriſt's Death*;] whereunto the Church directs us in ſuch *pathetical* Expreſſions as were ſcarce ever *excelled*, and I queſtion whether *equalled* in any other *Liturgy*; tho' not only the antient Churches, but our Proteſtant Brethren, particularly the *French*, and the *Tigurine*, have excellent *Forms* on this occaſion: I mean that paſſage wherein we are exhorted * 'above all things to give 'moſt humble and hearty 'Thanks to God the Father, the Son, and 'the

* *Exhortation at the time of the celebration.*

'the Holy Ghoſt, for the *Redemption* of 'the World by the Death and Paſſion of our 'Saviour Chriſt, both *GOD* and *Man*; who 'did humble himſelf even to the Death, upon 'the Croſs, for us miſerable Sinners; who lay 'in darkneſs and the ſhadow of Death, that 'he might make us the Children of God, 'and exalt us to everlaſting Life. This we are to do [*above all things*] becauſe this true and unfeigned *Gratitude* is the principal Ornament of the *Wedding-Garment*. This ſeems to have been the *chief* and *immediate* End of the *Inſtitution*, 'Do this in *Remem-'brance* of me; and 'hereby ye *ſhew forth* 'the Lord's Death till he come: And how is it poſſible for any ingenuous mind to *remember*, to *reflect* upon our Saviour's ſufferings, without the moſt tender *Reſentments*, the higheſt Thankfulneſs and Love? For how can a Rebel be fit for *Pardon*, if he is not *thankful* when 'tis offered him? 'Tis therefore neceſſary that we ſhould ſo long, ſo ſeriouſly remember the exceeding great Love of our Maſter, and only Saviour thus dying for us, even before we come to the Solemn Sacramental Commemoration of it, till our Hearts *burn* within us, as did the *two Diſciples*, that we may thereby be in ſome meaſure fitted to *meet* our Saviour, and that he may make himſelf known unto

us,

us, as he did unto them, *in breaking of Bread*: St. *Luke* 24. 32. But we must take care that this Remembrance have a *future* lasting *influence* on our Lives: *Ill Men* may *remember* Christ's Death, but it's certain that whatever they may pretend, they do it *presumptuously*, not *thankfully*, because it is not productive of a *Holy Life*. It makes them nothing *better*, but rather encourages them to go on in their Sins; whereas true *thankfulness* will naturally produce unfeigned Obedience: And to make us both *obedient* and *thankful*, one would think there should need no more than to consider deeply from what *Evils* Christ has *saved* us by his Death; no less than the *Power* of *Sin*, the *Wrath* of God, and everlasting *Misery*: And what *Benefits* he has obtained for us by it; the *Pardon* of Sin, the *Favour* of God, *Grace* to serve him, and *eternal Happiness*; some of which are actually *conveyed*, as all of them are *assur'd* and *seal'd* in this blessed Sacrament, to every penitent, faithful, grateful Receiver.

§ XV. The last thing necessary to a *worthy Communicant*, is *Charity*. ['To be 'in *Charity* with *all Men*.] When we bring 'our Gift to the Altar, we must be first 'reconciled to our *Brother*: We must offer

it, and ſincerely *deſire* and *endeavour* it; and if he *refuſes* to be reconciled, the Fault is on his ſide, nor ought *another's Crime* to keep us from our *Duty* and *Happineſs*. This *Charity* muſt alſo ſhow it ſelf in an univerſal *Love* to Mankind, wiſhing, praying for, endeavouring, and as much as in us lies, promoting their temporal and ſpiritual *Welfare*. But eſpecially, this *Holy Love* is to be acted and exerciſed towards *all Chriſtians*, and particularly towards thoſe with whom we *communicate*; not forgetting the *Poor*, whom we are to *relieve*, as well at the *Offering*, which ought not to be neglected at the *Sacrament*, as any other way that lies in our Power. The exerciſe of this *Divine Grace*, is more eminently neceſſary when we approach to this *bleſſed Feaſt*, becauſe 'twas *one great End* of its Inſtitution; it being deſigned to increaſe *Chriſtian Unity*, and *Holy Love* among the Faithful, who herein communicate both in temporal and ſpiritual good things; who Feaſt and make a *Covenant* with each other, as well as with the great *Inviter*; 'and 'being many are hereby made one *Body* and 'one *Bread*. 1 Cor. 10. 17.

We are therefore carefully to *examine* our ſelves before we come thither, whether we heartily forgive our *Enemies*, and are

are ready to *render Good for Evil?* Whether we feel this Divine *Flame* in our Hearts, and dearly *love* all thoſe that bear the *Image of the heavenly?* And in order to produce in us both *parts* of this Grace, one would think we ſhould need do no more than conſider ſeriouſly how many *Talents* our Lord has *forgiven* us; how much he has *done* and *ſuffered* for us, even while we were his *Enemies*; and that we are all *Members of one Body*, whereof *Chriſt* is the *Head*.

§ XVII. And thus have we finiſhed what relates to our *Preparation* for the Sacrament, and thoſe ſeveral *Graces* concerning which we are to *examine* our ſelves before we approach unto it: *Repentance*, attended by *good Reſolves*, *Faith*, *Thankfulneſs*, and *Charity*. Not that we ſhould forbear to come thither, if we do not find all theſe in the utmoſt *perfection*; but where we find any of them *weak* and *languid*, we muſt *ſtrengthen the things that remain*, and be *humbled* for our *Imperfections*, and endeavour earneſtly after *higher degrees* of Grace, and conſider the *means* appointed to encreaſe them, eſpecially the *Holy Sacrament*, wherein they are to be all *exerciſed* and *renewed*, as will appear in the next Chapter. And in the mean time, moſt humbly and

devoutly to fall upon our Knees, and in the following, or any better Forms * of Prayer, thus addreſs our ſelves to the *Giver* of all good things, for a Supply of our Neceſſities.

* *See the excellent Devotions added to the* Whole Duty of Man, *or thoſe in the* Chriſtian Sacrifice.

A Confeſſion, *when we are* Preparing *for the* Communion.

ALmighty and moſt merciful Father! who mayſt for my Sins be moſt juſtly diſpleaſed with me, for ever caſt me off from thy preſence, and condemn me to Everlaſting Miſery. I am aſhamed, O Lord, and bluſh to lift up my Face unto thee, for all my miſdeeds are before thee, and my moſt ſecret Sins in the Light of thy Countenance. I was ſhapen in Iniquity, and conceived in Sin; by Nature dead in treſpaſſes and ſins, averſe to Good, and violently inclined to Evil; ignorant of God, and an Enemy to him, in a loſt and undone Condition, and utterly unable to help and to deliver my ſelf. And I have added to this Original Sin many hainous actual

actual Trangreſſions, [*Here let the Penitent repeat thoſe Sins whereof, on the former Examination, he has found himſelf guilty.*] The *Remembrance* of all which, I deſire may be moſt *grievous* as their *burden* is moſt *intolerable* unto me; for I have done all theſe abominations, with many *aggravating Circumſtances*, which have highly encreaſed the Guilt of them; without regard to thy tender Mercies, or to thy terrible Judgments, or to my own repeated *Vows* and Reſolves of Repentance and Obedience. O make me to *abhor* them, and my ſelf for them, and to repent in Duſt and Aſhes. I know that my *ſorrow* for them is no *ſatisfaction* to thy offended Juſtice; yet ſince thou doſt require it of me, to render me capable of thy Mercy, work in me, I beſeech thee, by thy Holy Spirit, ſuch a true and unfeigned *Remorſe* for them, that I may entirely forſake them, and come Pure and Holy to thy Heavenly Feaſt. O God be merciful to me a Sinner, who cry unto thee in an acceptable Time, and in the Day of Salvation! O *Holy, Bleſſed and Glorious Trinity, Three Perſons and One God, have mercy upon me a miſerable Sinner*! O God the Father of Heaven, who didſt ſend thine Only Son out of thy Boſom to taſt Death for every Man, that we might not die eternally; accept his Attone-

ment, accept his Interceſſion, and be reconciled unto me thro' his Blood. In my Father's Houſe is Bread enough and to ſpare: O let me not periſh with Hunger. O *Son of* David *have mercy on me*, and if thou canſt *do any thing*, ſince thou canſt do *all things*, help me. *By thine Agony and bloody Sweat, by thy Croſs and Paſſion, by thy precious Death and Burial, Good Lord deliver me!* I deſire not to be ſaved from the *Guilt* of my Sins only, or from thoſe heavy *Puniſhments* that are due unto them, but from their *Power* and prevailing Influence on my Mind: from *all* my Sins, even thoſe which have been moſt dear unto me; and am willing to cut off my *Right Hand*, or pluck out my *Right Eye*, ſo I may but enter into the Kingdom of Heaven. My Saviour came to *take away the Sins of the World*; He has born all our Griefs, he has carried our Sorrows; he was wounded for our Tranſgreſſions; he was grieved for our Iniquities; he has *excepted* none out of that *General Pardon* which he has purchaſed for Mankind, and offered to all thoſe, who are qualified for receiving it. I *preſent* the *Merits* of his *ineſtimable Sacrifice* before thee, O offended Majeſty of Heaven! I have no *Merits* of my own; *I have nothing, I am nothing*, but vile Duſt and Sin:

Sin: But he is worthy, for whoſe ſake I beg *Mercy* of thee, which I moſt humbly implore and expect, only in that *way* which thou haſt appointed, and on thoſe *Conditions* which thy Son has revealed in his Holy Goſpel; by an unfeigned *Repentance*, a firm *Faith*, a ſincere, and an impartial *Obedience*. O therefore take away all mine Iniquities and receive me graciouſly, who like the *Prodigal*, deſire to return to my *Father's Houſe*. And ſince 'tis thou alone who doſt both *put* into our Minds *good Deſires*, and canſt alſo give us *Grace* to perform the ſame, aſſiſt me now and ever in thoſe Holy *Reſolves* which I make of new and better Obedience. Vouchſafe me thy Grace to *avoid* all thoſe *Occaſions* and *Temptations*, whereby I have been too often drawn to Evil. Let thy *Bleſſed Spirit* evermore comfort and guide me, and lead me into all *Truth*, and all *Goodneſs*. Let me henceforth Evidence my unfeigned *Love* to my Saviour, by *keeping* his *Commandments*; and let that and all other Graces be *excited* and encreaſed in me at this Time in my approaches to his Holy Table. Pardon the frivolous and ſinful *Excuſes* which I have too often made for my *Abſence* from it; my want of *Preparation* for it; the *Deadneſs* and Indevotion

tion of my Soul in receiving it; and my ſhameful *Unprofitableneſs* by it! O that I may now ſit under my Saviour's *ſhadow* with great *Delight*, and that his Fruit may be ſweet unto my Taſte: That I may in this Sacrament, receive greater *Strength* than ever againſt my Sins, and be thereby nouriſhed up unto Everlaſting Life; that ſo after this painful Life is ended, I may ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of Heaven; for the ſake of Jeſus Chriſt, who ever lives to make Interceſſion for us, in whoſe moſt perfect Form of Word, I conclude my unworthy and imperfect Prayers, ſaying.

Our Father, &c.

Collect for Perſeverance.

O GOD of all Power, and all Love, who art the ſame yeſterday, to day, and for ever, and haſt aſſured us in thy Holy Word, that thou wilt not break the bruiſed Reed, nor quench the ſmoaking Flax. Accept, I beſeech thee, for the ſake of thy Dear Son, any weak beginnings of Goodneſs which thou mayſt have wrought in me by thy Holy Spirit. Deſpiſe not the Day of ſmall things. Help me to continue to the

the End, that I may be ſaved. And now that I have put my Hand to the Plough, grant I may never look back, leſt I be accounted unworthy of the Kingdom of Heaven. My Strength, O Lord! I aſcribe unto thee, for my own Heart has often deceived me, and I know that all my Strength is weakneſs, and my Wiſdom folly. Aſſiſt me therefore by the mighty Aids of thy Holy Spirit, and while I am to wreſtle, not only againſt *Fleſh* and *Blood*, but againſt *Principalites* and *Powers*, let the ſtrong Man be bound by a ſtronger than he, and the God of Love bruiſe Satan under my Feet. Let me be content to ſuffer *ſhame* for thy ſake, and never be drawn away by the *Number* or *Greatneſs* of bad Examples. *Lead* me not into *Temptation*, and let me never be ſo hardy and preſumptuous as to *ruſh* into it. Keep me always *ſober* and *vigilant*, temperate and humble, ever upon my Guard, watching and praying, that the Enemy may obtain no advantage againſt me. Accept and confirm all my *Vows* and *Reſolutions* of *Obedience*. Let me have a conſtant *Reſpect* unto the bleſſed *Recompence* of *Reward*, and by patient continuance in well doing, ſeek for, and at length obtain Glory, Immortality, and Eternal Life, thro' thy Mercies in Jeſus Chriſt my Lord. *Amen! Amen.*

For

For Faith.

O LORD, who haſt ſaid that he who has but Faith as a Grain of Muſtard-ſeed, may remove Mountains, and that without Faith it is impoſſible to pleaſe thee, *Increaſe my Faith*, and let me thereby overcome the World and the Fleſh, and quench all the fiery Darts of the Devil. Let me firmly believe all thy *Promiſes* to the Penitent and Obedient, and all thy *Threatnings* againſt impenitent Sinners. Let me not reſt in a *dead Faith*, a preſumptuous Opinion, that I ſhall be pardoned or ſaved, without performing all thoſe *good Works* which thou haſt prepared for me to walk in. Give me that *Faith* which worketh by *Love*, and by an impartial *Obedience* to thy Commands. Let me firmly believe in the Lord Jeſus, that I may be ſaved; and not *truſt* in my own *Righteouſneſs*, but in his *Merits*, who is the Way, the Truth, and the Life. Let me always hope in him for *Pardon* of what's *paſt*, and *Grace* to ſerve thee better for the *future*. Let me have a lively and ſtedfaſt Faith in him, when I approach to his Table, that I may draw near and take the Holy Sacrament to my *Comfort*, and that it may powe-

powerfully help me forward in the right way which leads unto Everlaſting Life. To the unfading Glories of that happy State, where Faith ſhall be changed into ſight: where, with Holy Souls, who are departed this Life in the true Faith and Fear of thy Holy Name, I may enjoy the End of my Faith, the Salvation of my Soul, and ſee, and love thee to all Eternity, thro' Jeſus, *Amen.*

A Thankſgiving before the Sacrament.

WHAT ſhall I render to thee, O God of all Grace, for the Riches of thy Goodneſs towards me a miſerable Sinner! How utterly unworthy am I, even of the common Bleſſings of Life! And yet art thou pleaſed out of thy infinite Mercies once more to *permit* me, to *invite* me to tread thy Courts, to ſit at thy Table, and to Feaſt on Angels Food. O that my Heart could be fully poſſeſt with Thoughts of Gratitude and Love! O let my Mouth be filled with Thanks, and my Lips with Praiſe, for thoſe ineſtimable Benefits! *God will in very deed dwell with Man,* tho' the Heaven of Heavens

Heavens cannot contain him. My Saviour will fulfil his gracious Promiſe, and be preſent with his Church in his own Inſtitutions, till the End of the World. I have now one happy Opportunity more offered me to renew that Covenant which I have ſo often broken; to obtain greater Strength againſt my Sins, and to ſacrifice them all before God at his Holy Altar, even after I have either frequently ſlighted the like Invitations, or been preſent at thy Holy Table without due Preparation and Devotion, or have ſoon forgotten thoſe Promiſes which I there made, and thoſe Vows of God which have been upon me. But, O Lord! as my utter *unworthineſs* does more magnifie thy infinite *Goodneſs*, ſo let the Senſe of the *one* produce in my Mind more lively and laſting acknowledgements of the other. For which, help me to magnifie thee O God my King, and to praiſe thy Name for ever and ever! and grant that I may now approach thy Table with ſuch devout Praiſes, ſuch true Gratitude, ſuch humble Love, as may there be accepted of thee; and being increaſed and confirmed by the renewed Pledges of thy Favours, I may continue to ſhew forth thy Praiſe in the ſteady Courſe of a fruitful, thankful, and obedient Life, thro' Jeſus Chriſt our Lord. *Amen!*

A

A Collect for Charity.

O LORD, who haſt told us, that *all our doings without Charity are nothing worth*, pour into my Heart, I beſeech thee, the moſt excellent Gift of Charity, that I may love thee above all things, and love my Neighbour as my ſelf. I am now approaching once more to that Feaſt of Love which my Saviour has provided for me: O that my Heart may be entirely penetrated with his Love, and that the endearing Thoughts of what he has done and ſuffered for me even while I was an Enemy, may wholly ſubdue in me all Hatred and Wrath, and Malice, and Revenge, and criminal Self-love, and Peeviſhneſs, and immoderate Anger; and may render it as delightful to me, as 'tis neceſſary, to forgive all that have offended me, as I expect that God for Chriſt's ſake ſhould forgive me. Give me a conſtant Diſpoſition to love my Enemies, to bleſs them that curſe me, do good to them that hate me, and pray for them that deſpightfully uſe me, and perſecute me. [*Here, if you have any Enemies, 'twould be well in particular to name them, and ask Pardon for them, and then add,*] Forgive, O Lord! my Treſpaſſes, as I deſire

from the bottom of my Heart, to forgive all thoſe that treſpaſs againſt me; and help me by a wiſe, a gentle, and a peaceable behaviour, and by all good Offices towards them, *to heap Coals of Fire* upon their *Heads*, and *melt* them down *into a better Temper*. Grant that I may more and more covet that *beſt Gift* of Charity, and may feel it daily encreaſe in my Heart towards all my Chriſtian Brethren. Let my Love unto them be advanced in *proportion* to their Excellency in Piety, and nearer Reſemblance to God. Eſpecially, unite me in the moſt fervent and tender Affection to all thoſe with whom, by thy Grace, I ſhall *partake* of the *Bread of Life* at the approaching Communion. Let us be all *one Body* and *one Bread*; and grant that I may heartily ſeek the Welfare both of their Souls and Bodies Bleſs thy Holy Catholick Church, eſpecially that part of it planted in theſe Kingdoms: Reform her Profeſſors, heal her Breaches, diſappoint and convert her Enemies. Pity all that ſuffer for Righteouſneſs ſake. [*Here add any particular Church that is perſecuted, as ſuppoſe in* France, Scotland, *&c.*] Comfort the afflicted, ſupport the miſerable, help thoſe that have no helper, and in thy due time, deliver thine *Iſrael* out of all their Trouble, for Chriſt his ſake. *Amen!*

§ XVIII.

§ XVIII. Having thus finiſhed the *Directions* concerning ſuch a ſtated *Examination* and *Preparation* as is neceſſary or highly convenient to thoſe who have *Opportunities* for it, in the Week before the *Communion*, I ſhould here add a *Summary* of them for the uſe of ſuch as have not *Time* or *Convenience* for ſuch a larger *Preparation:* But think it more proper to remit that to the End of this Tract, and ſhall add a word or two in the Concluſion of this Chapter, concerning our *Behaviour* betwixt this forementioned *Preparation*, and our actual *approach* to the *Sacrament*, eſpecially in the Morning of the *Communion*.

§ XIX. For the *former*; as for the Time that paſſes between our *Preparation* and *Reception*, he who deſires to be a *Worthy Communicant*, can hardly be too *careful*, or too much upon his *Guard*, leſt he ſhould *build again the things he had deſtroyed*, and fall from his *ſtedfaſtneſs*. He cannot therefore do better than to repeat his *Examen*, not only every *Evening*, which has been the Cuſtom even of *Heathens*, and every *Evening* and *Morning* as many *ſerious Chriſtians*, but even *oftner* in the day, if

if there be Opportunity, according to the practice of *devout Persons* of other *Communions*,* for, why should we not follow a good *Example*, whoever it be that gives it? And hereby we shall preserve that good *Frame* which 'tis to be hoped we have already acquired by our *solemn Preparation*, and if any criminal *Thought*, *Word*, or *Action* should escape us, may immediately *wash* it off again by a speedy *recollection* and *Repentance*, that our *Wedding Garment* may be *clean* and *unspotted* when we enter into the *Marriage*. In order whereunto, 'twould be advisable to avoid mingling with *worldly Business*, as much as possible; however, to shun such *Conversation* and *Diversion* as would be apt to *efface*, or lessen those good *Impressions* which with so much *Pains*, may have lately been fixed on our Minds.

* *Marquis* de Renti, *Father* Paul *the* Venetian, *&c.*

§ XIX. In the *Morning* which immediately precedes the *Communion*, shake off *Sloth* betimes, remember who 'tis that calls, rise early to meet your *Redeemer*. And with the *Royal Psalmist*, *Psal.* 5. 3. in the morning direct your *Prayer* unto him, and look up for his *Grace* and *Assistance*: contrary to the very ill *Custom* of too many who make the *Lord's*

Lord's Day as ſhort as they can, and indulge their *Sloth* and *Idleneſs* on that *Day* more than on any other. But ſo will not the *pious Chriſtian*, eſpecially when he deſigns and deſires to be a *Worthy Communicant*; but conſiders the great *Advantages* of being early at his *Devotions*, before his Mind be filled or diverted by any other *Object*; and that wonderful *Spirit* and *Life*, which it adds to his *Meditations* and *Prayers*, when his Mind is thus *freſh* and *vigorous*, his Body refreſht by *reſt* and *ſleep*, and his Spirits *re-created* and *revived*; when he ſees and hears all the *Creation* round him praiſing *God*: with whom he may joyn, and make it his firſt happy *Employment* to *ſing* his *Praiſes*; either in the Lxiii *Pſalm*, *O God my gracious God*, &c. the five firſt Verſes. Or (if he pleaſes) in the Sacramental morning Hymn, *Awake my heart*, &c. annexed, among others to this Treatiſe. Then, after his *Examen*, he may repeat the *Devotions* uſed at the *Preparation*, or any other from the *Whole Duty of Man*, or other pious Books, or of his own Compoſing. As for *eating*, or *not eating* any thing the Morning before we *receive*, 'tis a thing in it ſelf *indifferent*, and therefore muſt be determined according to the *Conſtitution* of the *Communicant*. If a Perſon be *ſtrong* and *healthy*, and finds no inconve-

inconvenience from *abſtinence*, but rather that his *Mind* is thereby more *abſtracted* from the World, and more *fixed* and *intent* on what he is going about, as well as he gains more *time* to fit himſelf for it; in ſuch caſes it may be better to *abſtain* from any *Food*, as our *Anceſtors* did formerly from other lawful things, before the *Communion*. * But on the other ſide, if *Perſons* be of a *weak Conſtitution*, and find that ſuch *Faſting* the Morning before they *receive*, does really *diſorder* them, and render them leſs fit for *God's Service*, they may be aſſured in ſuch caſes, as St. *Paul* ſays of another indifferent Action, '*they may do what they will, they* '*ſin not*; or rather they would here do better to *eat* than to *forbear*, becauſe *Faſting* is no farther a *Duty* or acceptable, than as it tends to the better performance of other *Duties*. Beſides, there is no ſuch thing as *Faſting* here enjoyned, or any *Example* of it in the *Scriptures*; and our Saviour inſtituted this *Sacrament* after *Supper*. Which I mention, becauſe ſome *weak Perſons* may have brought this among other frivolous pretences againſt *receiving*, that when they have tried to *Faſt*, as that morning, they have been thereby thrown into great *Diſorder*.

* *Vide* Bede's *Eccleſiaſtical Hiſtory*.

CHAP.

CHAP. IV.

Of our Behaviour *immediately before the* Communion, *and when we receive it.*

§ I. WHEN the *pious Communicant* is *going* to the *Houſe* of *God*, and more nearly approaching to his *Holy Table*, he ought to keep *his Heart* with *all Diligence*; ſteddily to fix his *Thoughts*, and *Intentions*, and *Expectations*, and all little enough, conſidering the *ſubtilty* and *vigilance* of his *Adverſary*, who, as he does all he can to *hinder* Men from *coming* to this *Sacrament*, ſo doubtleſs he will not be wanting in his Endeavours to *diſturb* them when they come, and obſtruct their *profiting* by it and *happineſs* in it. If we have any *Diſcourſe* in our way thither, it ought to be only ſuch as that in the 122 *Pſalm*, which is thought to have been repeated by the *pious Worſhippers* of old, when going up to *offer* at the *Temple* in *Jeruſalem*. In the firſt and ſecond Verſe. *I was glad when they ſaid unto me, let us go into the Houſe of the*

the Lord. Our Feet ſhall ſtand in thy Gates O Jeruſalem. Now as this *accurate Care*, and *ſteady Intention* of mind is highly neceſſary when we *approach* the *Houſe* of *God*, ſo is it more particularly and eminently needful when we draw near to the *Holy Table*: If we ſuffer our *Words*, our *Eyes*, or even our *Thoughts*, to wander in our way thither, we ſhall find it very difficult, and next to impoſſible to retain thoſe good *Diſpoſitions*, which we brought with us from our *private Devotions*, or even to *retrieve* them when we are preſent at the place, and in the *Act of Worſhip*. And indeed, this ſeems to be the very Reaſon why we are ſo often *diſturbed* with *wandring Thoughts* in God's Service, and find ſo little *Comfort* or *Benefit* ſometimes in the higheſt *Acts* of it, becauſe we are ſeldom upon our *Guard* in our approaches to it. A *Prudent Chriſtian* will therefore be ſo far from indulging himſelf in unprofitable *Diſcourſe* or *wandring Thoughts* when he is coming to this *heavenly Banquet*, that as ſoon as he is *entred* the *Houſe* of *God*, he will fall on his *Knees*, and acknowledge his glorious *Preſence*, who inhabits therein, and humbly implore his *Aſſiſtance* and *Grace*, and *retire deeply* into himſelf, and endeavour to *compoſe* his Mind to ſuch a *devout Frame* as may ſome way qualifie him

to *meet* his Saviour and receive a *Bleſſing* from him.

§ II. Which leads to our *Behaviour* during the *actual Celebration* of this *Sacrament*. And after the moſt ſtrict and impartial *Enquiry* into the uſeful *Labors* of good Men on this Subject, one muſt be forced to acknowledge, that nothing can be found ſo *compleat*, ſo *rational*, and ſo *moving*, as thoſe *Exhortations* and *Directions* which the *Church* has provided on this occaſion, in her *Communion-Service*; containing the *Quinteſence* of all the ancient *Offices*, and carrying ſo much of the Primitive *Simplicity*, *Gravity*, and *Piety* through every part of it, that it has been acknowledged to be very *full* and *excellent*, even by thoſe who are ſo *unhappy* as not to uſe it.

I ſhall therefore take thoſe *Directions* which are neceſſary to regulate our *Behaviour* at the time of *receiving*, from the ſeveral *Parts* of the *Churches Office*, which will be of great *Advantage* in order to fix the enſuing *Advices* in our *Memories*, and aſſiſt us in their *Practice*, when we ſhall meet with them all in *order* (except ſome few things which relate to our *private Devotions*) in the Churches excellent *Form* already mentioned; on every part whereof we

ought therefore to *bend* our Minds with the utmoſt *Intention*, and go to along with every *Word* which the Miniſter pronounces; which if we are *careful* to do, and to obſerve thoſe *Directions* he therein gives us, we *cannot fail of being worthy Receivers.*

And we are therein directed to moſt of the ſame things which were before mentioned, as neceſſary to our *Preparation*, tho' here they are to be all *exerciſed* and *acted* anew, with the utmoſt *Intention* of our Minds: And they are, firſt, *Repentance*. 2. *Faith.* 3. *Devotion.* 4. *Humility.* 5. *Thankſgiving.* 6. *Charity.* And in the laſt place a *particular, actual,* and *ſolemn Remembrance* of our Saviour's *Death,* and the *Ends* of it, and of the *Inſtitution* of this *Sacrament.*

§ III. And firſt, for *Repentance*, which we muſt *renew* and *exerciſe* at the *Table* of the *Lord*, becauſe we are there to *renew* our *Covenant* with him, and muſt conſequently with the deepeſt *Contrition*, implore his *Pardon* for our frequent *Breaches* of it. I do not know whether ever there were in any *humane Writings*, ſo lively, full and pathetick a *Form* of *Confeſſion*, as that which the *Church* here uſes, in the Name of all thoſe which are minded to receive the *Holy Communion*; and one would think it

it were ſcarce poſſible for any, unleſs the moſt *hardned Sinner*, to repeat this *Confeſſion* after the Miniſter without being *touched* and *moved* by it, and without feeling ſomething of *Contrition* and *Sorrow* for his Offences. This I dare affirm, that there's no good Man, who has duly *prepared* himſelf for this Ordinance, but when he comes to this *part of the Office*, will find himſelf moſt *ſenſibly* and *deeply affected* with it: For as the Church has immediately before *invited* 'thoſe who 'do truly and earneſtly repent of their 'Sins, to draw near and take this *Holy Sa-* 'crament; ſo it inſtructs them in this *moſt humble Confeſſion to Almighty God*, how to *exerciſe* that *Repentance*: In the firſt part whereof, we are taught, 'to acknowledge 'and *bewail* our Sins. In the ſecond, 'actually to *repent* of them, to deteſt and 'abhor them. In the third, 'to beg *mercy* 'for Jeſus Chriſt's ſake; and in the laſt place, 'to implore *ſtrength* againſt them.

§ IV. 1. To *acknowledge* them, and to *bewail* our *manifold* Sins and Wickedneſs, ſince we can by no means *hide* them from the *Eye* of *Heaven*, and they are the trueſt and juſteſt *Cauſes* of *Lamentation* and *Sorrow*. Nor are we to reſt in *generals*, but here again, to call to mind the greateſt and moſt *hainous* Sins, whereof on our former *Examination*,

we have found our ſelves guilty, whether in *Thought*, *Word*, or outward *Action*. Theſe we are to acknowledge, we have moſt *grievouſly* committed; which may imply the *hainous aggravation* of them, for which we muſt *own*, that we have provoked moſt juſtly God's *Wrath* and *Indignation* againſt us, that we have deſerved his *Anger*, and all the dreadful *Conſequences* thereof, in the *Puniſhments* both of this and another World.

§ V. And having thus *confeſt* and *acknowledged* our Sins, their *number*, *continuance*, *extent*, and *aggravation*, we are directed to proceed to the *formal Act* of *Repentance* for them; to profeſs, 'that we do earneſtly *repent*, and 'are *heartily ſorry* for theſe our *miſdoings*; and woe to him, who, tho' he joyns in this *ſolemn proteſtation* with all *good Chriſtians*, yet does not *truly* and *earneſtly* repent of his Sins, nor is heartily ſorry for them, which how can he be thought to be when he falls into them again, on the next *Temptation*? whereas, if we do truly *repent* of them, 'the 'Remembrance of them will be indeed grie-'vous unto us, and their Burthen intolerable: We ſhall know how *evil and bitter* a thing it is to depart from the *Living God*, and be *weary* and *heavy laden*, and *fly* to Chriſt to give us *reſt*. Which *Repentance* and *abhorrence* of our Sins, ought to be raiſed to the

the *greateſt height*, at the time of *Conſecration*, when we ſee Chriſt's *Sacramental Body* broken, and his *Blood* poured out *for us*: and juſt at the time of *receiving*, when we ought with an *Holy Indignation* to bring our *Sins*, and nail them to the *Croſs of Chriſt*; to kill thoſe *Murderers*, as *Benaiah* did *Joab*, at the *Horns* of the *Altar*; to *ſacrifice* them there, and *hew* them in pieces before the Lord; in ſhort, to be deeply *afflicted* for them, and to make firm *Reſolves* to forſake them.

§ VI. In order to which, we muſt in the third place, ask *mercy* for Chriſt's ſake, and *pardon* for all our *Sins*; as the *Church* teaches us in thoſe *moving* and *tender* Expreſſions; 'Have mercy upon us! Have mercy upon 'us moſt merciful Father! For thy Son our 'Lord Jeſus Chriſt's ſake, forgive us all 'that is paſt. And this we have need to pray for, ſince without *Forgiveneſs*, the *paſt Guilt* remains, as well as the *Puniſhment* due for our Sins, tho' we ſhould no more commit them. But *both* are *remitted* in this Sacrament to the *worthy Receiver*, not by Virtue of our own *Merits*, or any *Preparation*, *Examination*, or *Repentance*, or even of the very *Act* of outward *receiving*, but merely for Chriſt's ſake, on account of his *Merits* and *Interceſſion*, and by the Virtue which

flows from his *wounded Side*, his *ſpiritual Fleſh* and *Blood*, inwardly received by the *Faithful* in this *Ordinance*.

§ VII. Now we are taught to conclude this *Confeſſion*, with praying, that God would 'grant 'us that we may ever hereafter *ſerve* and 'please him in *newneſs* of *Life*, without which, all that's *paſt* is in *vain*; nor is there any that's ſo perfectly *renewed* that he has not ſtill need to *purge* out ſomething of the *old Leaven*. And tho' God will give ſuch *Grace* to thoſe who *worthily* partake of this *Sacrament*, yet has he appointed *Prayer* as the *means* to obtain it, and of our *perſeverance* in well-doing, and daily encreaſing in *Goodneſs*; which *Prayer* does *virtually* contain a *Promiſe* to uſe our own utmoſt endeavors to *amend our Lives*; that *Reſolution* of better *Obedience*, which ſeems to be the very *Act* wherein we renew our *Covenant* with God, and engage to fulfil *our part* of it; which if we do faithfully *perform*, he will never be wanting to *his*.

§ VIII. Thus much for *Repentance*. The ſecond *Grace* to be exerciſed at the *Sacrament* is *Faith*, which we are to reduce into *Act* when the Miniſter declares in the *Abſolution*; 'That Almighty God has pro-

'miſed

'miſed *forgivenneſs* of Sins to all them that 'with hearty *Repentance*, and true *Faith*, 'turn unto him; further praying, 'That 'God would have *mercy* upon us, *par-* 'don and deliver us from all our Sins, con- 'firm and ſtrengthen us in all *Goodneſs*, 'and bring us to *Everlaſting Life*. Which *Abſolution* we are humbly to receive up- on our *Knees*, as an *authoritative Declara- tion*, from one *commiſſioned* by Chriſt him- ſelf to *bind* and *looſe*, and to *remit* and *re- tain* Sins: to which we are to add a hearty and faithful *Amen*; as being fully *aſſured* that God will perform what he has pro- miſed by his *Son*, if we *neglect* not our parts in the *Covenant*. *Faith* is here more emi- nently *neceſſary*, as well with reſpect to all the *Promiſes* of the *Goſpel*, as to the parti- cular *Benefits* of this Sacrament, and the application of them to our ſelves. For our Lord has ſaid, 'He that eateth my Fleſh, 'and drinketh my Blood, hath eternal Life, 'and I will raiſe him up at the laſt Day. The *faithful Receiver* eats and drinks *Sal- vation*; this *Sacrament* ſhall eminently con- duce unto it. He is thereby *united* to Chriſt, *one* with Chriſt and Chriſt with *him*, and by virtue of that indiſſoluble *union*, ſealed in this *Holy Ordinance*, he receives a *Principle* of *Immortality*, whereby he ſhall

be, not only raiſed from the *Death of ſin* in this World, but at length *raiſed* from the *Grave*, and live in endleſs *Happineſs*: which alſo ſeems to be the meaning of the *Prayer* in the very *delivery* of the *Elements*, 'The 'Body and Blood of our Lord Jeſus Chriſt 'preſerve thy *Body* and *Soul* to *Everlaſting* '*Life*; to which, moſt devout Chriſtians add their *private* Amen, as being fully *perſwaded* that it ſhall have that happy efficacy to every *worthy Receiver*. And the ſame *Act of Faith* they are to exert when they hear the Miniſter read thoſe *comfortable Words* which our Saviour ſaith by himſelf and his Apoſtles, to all that truly turn unto him, 'Come unto me all that travel 'and are heavy laden, and I will refreſh 'you, *&c.* To which the devout *Soul* will be ready to anſwer, 'Draw me, and we 'will run after thee! or with St. *Peter*, 'To whom ſhould we go but to thee; 'thou haſt the Words of eternal Life. And ſo in the reſt of the Sentences, applying them to himſelf by a particular *Act* of *Faith*, and ſaying, 'Lord, I believe, help my unbelief. And this *Faith* will be mightily advanced by our actual *advertence* to Chriſt's ſpiritual *preſence* in this Holy Ordinance, more eminently, graciouſly and peculiarly, than in any other. And the higheſt *Act* of it, is to

to be *exerciſed* at the very inſtant of *receiving*.

§ IX. *Devotion* is in the third place highly neceſſary to a *Worthy Communicant*, at the time of *Celebration*, and in all the parts of that *Holy Office*. By which *Devotion* is meant, 'the intenſe *abſtraction*, or withdrawing of 'the Mind from all *wordly* things, till it ac-'quires a contrary *bent* and *inclination*, and 'mounts freely and vigorouſly towards Hea-'ven, *deſpiſing* and *trampling* all the ridicu-'*lous* trifles of this periſhing World, and 'counting all things but *Dung* and *Droſs*, for 'the *Knowledge*, for the *Love* of a crucified '*Redeemer*; which every very *good Man* experiences in ſome *happier moments of his Life*. Now the way to obtain this, is the *vigorous* acting of *Faith*, *Repentance*, *Humility*, and *Divine Love*; and the *Energy* and inward free *motion* of the *Mind* towards Heaven. And to this, the *Church* invites in thoſe Words which were uſed on this occaſion in the *Primitive times*. The *ſurſum corda!* or, *Lift up your Hearts!* to which the Congregation replys, 'We liſt them up unto the Lord: which we have the higheſt reaſon to do, when he confers ſuch ineſtimable *Favours* upon us, and when Chriſt inſtituted this *Feaſt*, as has been ſaid principally for this Rea-

ſon, that we ſhould *think* upon him, our *abſent Friend*; give our ſelves a little *eaſe* and *breathing* from the *amuſements* and *care* of Life; *eſcape* from this *World*, and fix our *Hearts* upon a *better*, upon that *happy place*, 'where Chriſt ſits at the right Hand of God, and whither, if we are faithful to him, we ſhall at length alſo arrive, ſeeing he has prayed to his Father, 'That all thoſe 'whom he has given him, may be with 'him where he is, that they may behold 'his Glory. St. *John* 17.24.

§ X. A fourth Grace is *Humility*. This is indeed included in *Repentance*, for a true *Penitent* muſt be *humble*: But we muſt be more *explicite* in it, and are directed by the Church, to form a particular *Act* thereof, immediately *before* the *Conſecration*; when the Prieſt *kneeling* at the *Lord's Table*, ſays in the name of all that communicate, 'We 'do not preſume to come to this thy Table, 'O merciful Lord! truſting in our own 'Righteouſneſs, but only in thy manifold 'and great Mercies. We are not worthy 'ſo much as to gather up the Crumbs under 'thy Table. And indeed, one would wonder that any Chriſtian ſhould think he could expreſs too great *Humility*, either of *Body* or *Mind*, when he comes before the *Throne* of

of God to receive his *Pardon*. 'Tis this moſt *humble proſtration* of *Soul*, this *abaſement*, and *annihilation* of our ſelves, and utterly diſclaiming our own *merits*, which ſeems to be the *bottom* of that *ſeraphical Divinity*, which has made ſo much *noiſe* in the World. If they make it more than this, 'tis *dangerous Enthuſiaſm*, as has appeared both in the Church of *Rome* and others. If they reſt it here, as is done in ſome part at leaſt, of *Sancta Sophia*, it is accountable and rational, and may be of great Advantage in the courſe of a *Chriſtian Life*; eſpecially in the *Sacrament*, where the *lower* we abaſe our ſelves, the *higher* will God raiſe us. And this we ought particularly to exerciſe when we ſee the Miniſter approaching to us, with the *Bread* or *Wine*, and firmly to believe, that we ſhall receive our Saviour together with them.

§ XI. But yet fifthly; this ought not to *hinder*, but rather to *encreaſe* our *Thankfulneſs*; becauſe, as has been ſaid, the Senſe of God's *Goodneſs* muſt needs be advanced by the conſideration of our own *unworthineſs*. To this the *Church* eſpecially, directs us: '*Above* all things, ye muſt render moſt *humble*

'and hearty *Thanks* to God the Father, Son 'and Holy Ghoſt, for the Redemption of 'the World by the Death and Paſſion of 'our Lord and Saviour Jeſus Chriſt. And again, after the *Surſum Corda*, we are invited, 'To give *Thanks* to our Lord God, to which the Congregation anſwers, ''Tis 'meet and right ſo to do. On which follows that ſolemn *Act* of *Thanks* and *Praiſe* which the Prieſt alone pronounces, as 'tis ſaid our Saviour did in St. *Luk.* 22. 19. and in 1 *Cor.* 11. 24. 'He took Bread, and when 'he had *given Thanks*, he *broke* it. From which *Actions*, the whole Sacrament obtained two Names; the *Euchariſt*, from *giving Thanks*, as 'tis expreſly called in two or three places of the New Teſtament, in the *Syriac* Verſion; and *breaking of Bread*, as 'tis ſtiled in the *Acts of the Apoſtles*. Now this *praiſing* God, and *acknowledging* and *adoring* his infinite Goodneſs, ought to ſpread it ſelf thro' every part of the Office: And even our *Repentance* and *Humility* would be ſo managed, as to encreaſe our *Praiſes*. But we ſhould more eſpecially, exerciſe our *Thankfulneſs*, when the Miniſter ſays, 'It 'is meet, right, and our bounden Duty, 'that we ſhould at *all* * 1 *Theſſ.* 5. 16. '*times*, * and in all places 'give *Thanks* unto God;

on

on which follows that *Seraphical Anthem*, repeated by Saints here below, and Angels above: 'Therefore with Angels and Archangels, *&c.* In which the *pious Communicant* joins both in *Heart* and *Voice*, as well as in the particular Prefaces before it, wherein we are directed to *praiſe* God, either for the *Birth* of Chriſt, or his *Reſurrection*, or *Aſcenſion*, or for his ſending the *Holy Ghoſt*; or elſe we *adore* the *Divine Trinity* in the *Unity* of the *Godhead*: which Prefaces ſeem to have been added, becauſe the Church does not doubt, but that ſo often at leaſt, as theſe *greater Feſtivals* return, there will be a *Communion*. And after we have received, 'We entirely deſire our heavenly Father, 'mercifully to accept our Sacrifice of *Praiſe* 'and *Thankſgiving*; and we moſt heartily *thank* him, that he has vouchſafed to 'feed us, who have duly received theſe 'Holy Myſteries, with the ſpiritual Food 'of the moſt precious Body and Blood of 'his dear Son, and aſſured us thereby, of 'his Favour and Goodneſs towards us: And then we again break out into that Hymn of *Praiſe* to the whole *Bleſſed Trinity*, part of which is the ſame that was ſung by the *Angels* at the Birth of our Saviour; 'Glory to God on High, on Earth 'Peace, Good-will toward Men. But more eſpecially

eſpecially, are we to have our *Hearts* filled with the moſt exalted *Praiſes*, in the very *Act* of *Receiving*, to which the Miniſter exhorts us in the delivery both of the *Bread* and *Wine*. Nothing but *Faith*, and *Holy Joy*, and *humble Praiſe*, are then to be admitted. Then, when the *Holy Soul* is in the *Mount with God*, and ſays, 'tis good for her to be here, and if any thing of diſturbance can find Entrance, 'tis becauſe ſhe muſt ſo ſoon return again to a ſordid, vexatious, impertinent World, when ſhe is now already on the Wing for Heaven, is advanced ſo far upward in that glorious *Road*, and would ſo gladly fly away and be at reſt in the Boſom of her *Redeemer*.

§ XII. The laſt Grace is *Charity*, taken in the largeſt Senſe, for *Love* to God and to our Neighbour. 1. *Love to God*, the *Soul* of all *Piety*, which quickens and enlivens every *Chriſtian Duty*. This is here encreaſed by remembring God's *Love* to us, in ſending his Son, and our Saviour's *Love*, in giving himſelf to die for us. This *Sacrament* is the deareſt *Token* of his *Love*, and the Church accordingly tells us, 'That to the *End*, 'we ſhould always remember the exceeding 'great *Love* of our Maſter, and only Saviour 'Jeſus

'Jeſus Chriſt in dying for us, he has inſti-
'tuted and ordained Holy Myſteries as
'Pledges of it. And the actual and lively Conſideration hereof, of Chriſt's wonderful *Love* towards us, miſerable Sinners, ſo ungrateful, ſo unworthy, ſo often guilty of broken *Faith*, and broken *Vows*, who have loved the World and our own Luſts, more than him, who have *grieved* him, who have *wounded* him, who have *crucified* him by our Sins, and who continue to do ſo; (for there is no Man that lives and ſins not,) and all this, to him who ſtill *loves* us, and ſtill *offers* us *Peace*, and *Pardon*, and *Grace*, and *Heaven*, and even his own *bleſſed Body* and *Blood* in this *heavenly Feaſt*: Shall not all this prevail with us to give him our worthleſs Love again for the reſt of our Lives? To give it him without *exception*, and without *reſerve*. It muſt, it will, it cannot fail of having this *happy effect*, if we carefully regard every part of this *ſacred Action*, and intently conſider our Saviour's Death, as *repreſented* therein; eſpecially while the Miniſter is conſecrating the *Elements*, the whole Prayer of *Conſecration* being made up of a *lively* and *thankful Recognition* of our Saviour's *ſufferings*, and of his inſtituting the *Sacrament* in memory of them. We are therefore, in order to the exer-

ciſing

ciſing and encreaſing of our *Love* to Chriſt diligently at that *time*, to regard the Miniſter with our *Eye*, and Chriſt with our *Hearts*. When we ſee the *Bread* broken, and the *Wine* poured out, then to conſider with all the *Agonies* of our *Souls*, and with *Hearts* pierced and melted with the *Love* of Jeſus, what *Agonies* he himſelf endured for us, both in his *Body* and *Mind*. Then to look on him whom we have *pierced*, and *mourn* for him, and *delight* in him, and hate thoſe Sins which were the cauſe of this, and which can only divide us from his *Love*; and eſpecially when we *actually receive*. Then are our *Souls* to be intimately united to his *Divine Perſon*. Then are we to *embrace* him as the chiefeſt of Ten Thouſands, and fairer than all the Children of Men; to adore his infinite *Perfections*, to be loſt in the *contemplation* and *admiration* of them, and to be wholly *raviſhed* with his *Love*.

§ XIII. Which will mightily aſſiſt us in the exerciſe of the other branch of *Charity*, *Love to our Neighbour*, for this cannot but be eaſie to us when our Minds are raiſed to this happy Temper. The *Love* of Chriſt will ſubdue the *Enmity* of our *Natures* towards each other, that *Pride* which is the cauſe of almoſt all *Quarrels*, that *bitterneſs* of

of Spirit, and Rancor, and Malice, and Revenge and Anger. Thoſe *obſcene Birds* will all fly away before the *Beams* of the *bleſſed Sun* of Righteouſneſs, as did the Devils of old from their *Oracles*. All our *Hatred* will be againſt our Sins, all our *Indignation*, our *Reſentments*, our *Revenge*, (for neither were thoſe in vain implanted in our Minds) will be turned quite another way. O how happy would the World be, did but the *Body* of Chriſtians frequently and worthily receive the *Communion*. I am confident, nothing could ſooner heal the wide Wounds of Chriſtendom, as I believe the neglect of it has been the great Original of them, as well as of all our own Factions and Diviſions. All good Men *muſt* love one another, if they often met at this *Holy Table*. They could not, they dared not there retain, or nouriſh any *pique* againſt each other. They would *Love much*, both Chriſt and his *Members*, becauſe they ſo often conſidered that *much was forgiven them*. And tho' this may ſeem a Digreſſion, yet the *Truth* and *Conſequences* thereof appear ſo plain, and ſo conſiderable, that I knew not how to omit it. But to return; *Charity* is here to be actually exerciſed towards all Chriſt's *Members*, eſpecially

ſpecially towards thoſe with whom we communicate. We are to *knit* our *Hearts* moſt cloſely and intimately to them, with the Bands of *Holy Love*. *Poor* and *Rich*, without exception, only loving thoſe *moſt* that love *God* moſt. We are to *pray* for them all, and not only in the *Offertory*, but on other occaſions, to do them all the *Good* we can, by faithful *Counſel*, by tender and prudent *Reproof*, and by all lawful and poſſible *means*, promoting the welfare of their *Souls* and *Bodies*. And laſtly, by *devout Prayer* to God for them, as we are directed: 'That all who are partakers of this *Holy* 'Communion, may be filled with his Grace 'and heavenly Benediction. But tho' our *Charity* is to *begin* there, we are not to *confine* the *Exerciſe* thereof to thoſe only who then actually communicate with us, for we are alſo directed by the excellent *Spirit* of our Church, ſhewing it ſelf in thoſe Holy *Confeſſors* and *Martyrs* who compoſed her Liturgy; 'humbly to beſeech 'God to grant, by the Merits and Death 'of his Son Jeſus Chriſt, and thro' Faith 'in his Blood, that not only *we*, but alſo 'his *whole Church* may obtain Remiſſion 'of our Sins, and all other Benefits of his 'Paſſion. Which may he grant who has ſo dearly

dearly purchaſed it for us, to whom with the Father and Holy Ghoſt, be all Glory, Honour and Dominion, now, and to Eternal Ages. *Amen!*

If there be any time betwen the *Conſecration* and *actual Receiving*, the *Communicant* may make uſe of theſe following Devotions.

An Act of Penitence.

O Infinite offended Goodneſs! who art a conſuming Fire to the obſtinate Sinner; but infinite to pardon thoſe who confeſs and forſake their Sins. I deſire earneſtly to repent of all my Miſdeeds! I will acknowledge my Tranſgreſſions before thee, and mine Iniquities will I not hide. I have ſinned! I have ſinned! O Father, againſt Heaven and before thee. Againſt thy Mercies and thy Judgments, the Thunder of thy Law, and the ſtill ſmall Voice of thy Goſpel. Againſt the cleareſt Manifeſtations of thy wonderful Love, in ſending thy Son to ſhed his Blood as an attonement for the Sins of the whole World; which precious Blood of his, I have

have too often trampled under Foot, and crucified the Son of God afreſh by my repeated Iniquities. Not all his bitter Agonies have been ſo far able to pierce my hard Heart, as to make me entirely forſake my Sins which were the Cauſe of them. Tho' he ſweat Drops of Blood in the Garden; tho' his Soul was exceedingly ſorrowful even unto Death; tho' he endured the Contradiction of Sinners; tho' he was mocked, and buffeted, and ſpit on, and crowned with Thorns, and ſcourged, and fainted under his Croſs, and was nailed unto it, and raiſed in the Air a ſpectacle to Men and Angels; tho' he there groaned under the weight of *our Guilt*, and of *our Sins* imputed unto him, tho' he thirſted, tho' he fainted, tho' he cried out as if thou thy ſelf couldſt have *forſaken* him; tho' he bowed his Head, and gave up the Ghoſt. O! ſhall all this nothing move me! ſhall my Heart be as hard as the nether Milſtone! Cannot the Blood of Jeſus ſoften it, and cleanſe it; that Blood of ſprinkling which ſpeaks better things than that of *Abel*? Shall I not now at leaſt deteſt, abhor, forſake all thoſe Sins which coſt my Saviour ſo dear! ſhall I again commit them! ſhall I any more favour thoſe *Judas*'s which betrayed, thoſe

Herods

Herods which mocked, thoſe *Pilates* which crucified the Lord of Glory! O Lord, my Heart is deceitful, and deſperately wicked, and has often already deceived me, and my Goodneſs is as the morning Cloud, and early Dew which ſoon paſſeth away, and without thy Grace I ſhall again fall into thoſe very Sins which I now deteſt and abhor: which that I may never more do, imprint, I beſeech thee, in my Mind, ſo lively a Senſe of my Saviour's Sufferings, and let me receive, and carry away ſo laſting an Impreſſion of them from this Sacrament, that I may henceforth die unto Sin, and live unto Righteouſneſs; that I may ſubdue and mortifie more and more all criminal Deſires, and the whole Body of Death, thro' Jeſus Chriſt my Lord. *Amen!*

An Act of Faith.

I Deſire to believe, Lord help my Unbelief! I believe that thou canſt do all things, and if thou wilt, canſt make me clean. I chuſe thee for my chief Good, I depend upon thee, as my only Happineſs. I believe all thy Promiſes are Yea, and Amen, faithful and true in thy Son Jeſus, and that thoſe who come unto thee by him

him, thou wilt in no wiſe caſt off. He is able to ſave to the uttermoſt; he is mighty to ſave and to forgive. In him alone thou art well pleaſed; thro' him, O God, art thou reconciled to Mankind, and haſt made them capable of everlaſting Happineſs; from whence none ſhall be excluded who believe in the Name of the Lord Jeſus, and obey his Commands. On him therefore do I caſt my ſelf, and on his Merits is all my hope for Time and for Eternity; believing that there is no other Name given under Heaven, by whom I may receive Health and Salvation. In this perſwaſion do I now approach to thy Holy Table, humbly believing and expecting, that my Saviour will be known unto me there, and will meet me and bleſs me; that his Body and Blood ſhall preſerve my Body and Soul to everlaſting Life; that he will pardon my Sins, and ſtrengthen me in Grace; guide me by his Counſel, and bring me to his Glory. *Amen!*

An Act of Humility immediately before Receiving.

WHence is it, O Lord, that ſuch a Wretch as I, ſo loathſome and deformed with Sin, ſhould once more be admitted to thy preſence to taſte the Bread of Life! Whence is it that my Saviour ſhould be Gueſt to one that is ſuch a Sinner? O Lord, I am not worthy that thou ſhouldſt come under my Roof, nor that I ſhould come under thine: I deſire to humble my ſelf before thee, with the utmoſt proſtration and adoration. I caſt my ſelf at the Feet of Jeſus, and will not let him go, except he bleſs me. 'I am no-'thing, I have nothing, I deſire nothing, 'but Jeſus, and to be with him in Peace, in 'the heavenly *Jeruſalem*. The loweſt place in Heaven will be infinitely above what I can deſerve, who wonder why thou ſhouldſt caſt thine Eyes on ſuch a nothing. A Covenant and League uſes to be made between thoſe that are *equals*; but there is an infinite diſtance between God and me by Nature, and if poſſible, a yet greater diſtance by my Sins: Yet has that God who,

who dwells in the High and Holy Place, vouchſafed to promiſe that he will alſo dwell with the humble and contrite Spirit, that trembles at his Word. Come therefore, O Lover of Souls! O ever bleſſed Jeſus! who, tho' thou filleſt Heaven and Earth with the Majeſty of thy Glory, didſt yet humble thy ſelf when thou cameſt into the World, to the inconveniences of a Cave, a Stable, and a Manger: My Heart is yet meaner than any of theſe, but thou canſt purifie and cleanſe it, and make it a Temple fit for thy ſelf to dwell in. Come and meet me in thy own comfortable Ordinance, who haſt promiſed, tho' thou wilt reſiſt the proud, to give Grace to the humble. I beg this, O Father, for the ſake of Jeſus Chriſt my Saviour, who humbled himſelf to the Death upon the Croſs, for me a miſerable Sinner; to whom with thee and the Holy Ghoſt, Three and One, be all Honour and Glory, now and for ever. *Amen!*

An

An Act of Praiſe after Receiving.

ALL Glory and Honour, and Praiſe, to him who ſits upon the Throne, and to the Lamb for ever! To him who has loved us, and waſhed us from our Sins in his own Blood, and has now entertained us with that heavenly Food, which thoſe who taſte with Faith, ſhall never die. I have taſted that God is Good, and that bleſſed are all thoſe that truſt in him; he is not a barren Land, or a dry Wilderneſs. He has given me Meat to eat at his own Table, which the World knows not of: ſuch Joy as no Man can give or take from me. He has aſſured me of his Favour and Goodneſs towards me, and given me the Seals of his Pardon, and the Pledges of Everlaſting Happineſs. Alas! how poor am I of Thanks for ſuch ineſtimable Benefits! what have I to render to the Lord of Life and Glory for theſe and all his Favours! I devote and dedicate all my little all unto him; my Soul and Body, for Time and Eternity, without Exception, and without Reſerve. 'Tis but a *mite*, but 'tis my All! O give me more, that I may reſtore it to the Giver. Accept, O

gracious God, this my poor Sacrifice of Praiſe, and help me alſo to order my Converſation aright, that I may ſee thy Salvation: that in Heaven, the place of Eternal Praiſes, I may with Angels and Archangels, and all the glorious Company there, adore, and magnifie, and bleſs thee, and ſing *Hallelujahs* and Hymns of Praiſe unto thee for ever and ever. *Amen!*

An Act of Love.

O Infinite Goodneſs! O amiable Jeſu! O bleeding, dying, agonizing Love! What Man, what Angel in Heaven durſt have ever thought of ſuch a way to appeaſe God's Anger againſt Sinners, as the Death of thee the Only begotten Son of God, had not thy Father freely ſent thee, hadſt not thou thy ſelf as freely deſcended to Earth, and taken our mortal Clay upon thee, to do, and to ſuffer the Will of God? Who could have believed this, hadſt not thou thy ſelf revealed it, and confirmed it by ſo many Miracles! Nay, as if it had not been ſufficient to die for us, thou haſt alſo given us the heavenly Food of thy bleſſed Body and Blood, to be our ſpiritual Nouriſhment in this Holy Sacrament. Thou haſt made

me

me partaker of thoſe venerable Myſteries: Thou haſt renewed that Covenant with me, which I truſt ſhall never be broken! O! was there no other way to ſave Mankind, but the Death of him that lives for ever! were all the Souls of the loſt Sons of *Adam* worth one Groan, one Torment, one Drop of the precious Blood of the Son of God! So thou didſt think, who madeſt us out of nothing, who didſt take this moſt endearing method to obtain *our Love:* And wilt thou accept it? may I offer it? wilt thou receive a *Magdalen*, after ſhe has ſo long wandred from thee? wilt thou dwell in ſuch a Breaſt, which has been ſo long a Cage of unclean Spirits! yes, thou thy ſelf haſt ſaid it, thou haſt aſſured me of it, thou haſt ſealed my Pardon at thy own Table, and requireſt nothing of me in return, but my worthleſs Love. I grieve, and I love, O my Redeemer, for all that thou haſt done for me, for all that I have done againſt thee. O when ſhall I love thee without any Interruption, any Diſturbance from this intruding World! when ſhall I be ever with thee, and be ſatisfied with thy Love! My Heart beats towards thee, my Soul deſires, and pants, and longs earneſtly to be united with thee, never, never more to be divided. I would fain

be more like thee, I would refuſe nothing for thee. O how ſhall I expreſs my Love, and what ſhall I do for him who has done all for me! Come, O thou whom my Soul deſires to Love! thou chiefeſt of Ten Thouſands, and all together lovely, and fill my Heart ſo full with the Senſe of thy Goodneſs, and with longing deſires after thee, that I may frequently, that I may conſtantly preſent my ſelf here at thy Table, to meet thee, and bleſs thee. That I may ſhew I have been with Jeſus, by telling what great things he has done for me, by endeavouring to make all others admire and love him; that I may ſtill aſpire more earneſtly towards thoſe bleſſed Regions of Peace and Love, where he is entered before me to prepare a place for me; and in the mean time, let all my Actions be guided by the Love of Jeſus, that I may be made perfect in his Love, and it may expel all other Loves from my Heart, that are inconſiſtent with it. That ſo when he ſhall appear, I may be like him, and ſee him no longer in Types and Sacraments, but Face to Face; ſee him as he is, and be for ever with the Lord. Make haſte my Beloved! and be thou like a Roe or a young Hart upon the Mountains of Spices! *Amen! Amen!*

CHAP.

CHAP. V.

§ I. HAving already in the Firſt Chapter of this little *Treatiſe*, given an Account of the *Nature* of the *Sacrament*. In the Second; Of the *Obligation* which lies on all *adult Chriſtians* to *receive* it, and even to *frequent Communion*; and anſwered the *Objections* which are commonly brought againſt it. In the Third; Given ſome Rules for our *Preparation* for it, and *Heads* of *Examination* in order thereunto. In the Fourth; Diſcourſed of our *Behaviour* at the *Time* of the *Celebration*, and thoſe *Graces* which are then in a particular manner to be exerciſed. I proceed in the Fifth and laſt Chapter, to add ſome plain *Directions after* we have *received*, and what *Influence* this *Holy Sacrament* ought to have upon us; and how we ought to *behave* our ſelves in relation to *it*, both immediately *after*, and *between* one *Sacrament* and another, as well as through the whole Courſe of our *Lives*.

§ II. *Firſt*. Immediately *after* our *Receiving*. The firſt thing to be done at our

return, would be to *retire* from the World, and fall upon our *Knees* before our Father which ſees in *ſecret*, and *bleſs* and *adore* him, with all the *ardor* of our *Souls*, for his undeſerved *Mercy*, in having admitted us once more to his *Holy Table*, and for all the *good things* which he has there beſtowed upon us. After this, to *reflect* on the *whole Action*, and carefully to *examine* our ſelves how we have performed every part of it. Whether our *Minds* have been *deeply affected* with the *Senſe* of our *Sins*, and of our Saviour's *Love* in *dying* for us. Whether our *Thoughts* have been *wandring*, or *fixed* on the *engaging Objects* before us? Whether the *ſacred Food* of our Saviour's *ſpiritual Body* and *Blood* has been *ſweet* and *delightful* to us, and we thereby find our ſelves comfortably ſatisfied of God's *Favour* and *Goodneſs*, and *ſtrengthened* in his *Fear* and *Love*, and our Hearts more *raiſed* towards *Heaven*? If we find the contrary, and that we have been *cold* or *wandring*, and *oppreſt* with that *deadneſs*, or *aridity* of *Spirit* (as ſome call it) which even *good Men* ſometimes complain of, we muſt enquire into the *Reaſons* thereof; as whether this was not for want of due *Preparation*, or from *ſloth* or *negligence* in the *Morning*,

Morning, or want of *earneſtneſs* in our private *Devotions*, or of taking a juſt *Care* to *raiſe* our *Hearts* towards Heaven, and to *fix* them on the *Feaſt* and the *Inviter*; or from our unneceſſary *mingling* over-much with the *World* ſoon afterwards; or not *keeping our Feet*, our *Thoughts* and *Affections* in good order, when going to the *Houſe* of God, or when preſent there, or not *bending* and *fixing* them with the utmoſt *Intention* to what we were employed in; or not *conſidering* as we ought, Chriſt's *Love*, and God's *Preſence*, and *Goodneſs*, and *Majeſty*, and *Glory*; or coming in our *own Strength*, and depending too much upon it, not *caſting* our ſelves entirely on God's *Mercy* thro' Chriſt; ſome or more of which *miſcarriages* may have been the cauſe of our want of *Comfort* or *Advantage* from this *Sacrament*, for which we therefore ought to *blame* our *ſelves*, and not to *charge God fooliſhly*; to be *humbled* for them; and carefully to *note* them down, or *remember* them againſt the *next Sacrament*, that we may be then more *watchful* againſt them, and avoid what has now been ſo *diſadvantageous* unto us. Nor are we to be *unthankful*, if on Reflection we find that God's *Grace* has preſerved us from any ſuch *Inconveniences*; that our *Hearts* have been

fixed, our *Devotions* enflam'd, our *Affections* raiſed, our *Love* to God, and *hatred* of Sin, heightened and augmented by what has paſt at that *heavenly Feaſt*; and that it has been *ſweeter* to us than the *Honey* and the *Honey-Comb*, and helpt us to *deſpiſe* the World, and to *long* for Heaven. Theſe are *Bleſſings* which ought not to be *forgotten*, but the *Remembrance* of them ſhould be *dear* unto us; we ought to revive the *Impreſſion* of them upon our *Hearts*, and to *ſink* them deeper there, that they may have a future laſting *Influence* on our *Practice*.

§ III. And here it may be neceſſary to interpoſe a *double caution* as to theſe Matters. There are ſome who are ſo afraid of *Enthuſiaſm*, that they almoſt forbid a *devout Chriſtian* to *expect* or to *deſire* any more than *ordinary Joy* or *Delight* in God's Service; nay, to *ſuſpect* it when ever he finds it: while others fanſie that they have no *Communion with God in any Duty*, nor are indeed any thing the *better* for it, if they have not always theſe *ſenſible taſts* of his *Goodneſs*. A *rational Chriſtian* ought to keep the *mean* between theſe two *Extreams*, ſo as neither to *deſpiſe*, far be it from him, that heavenly *Manna*, that Angel's Food of *Joy*, in

in *Believing*; the pleaſures of God's *Houſe* and *Table*, the *Fruits* of the *Tree of Life*, the *foretaſts* of Heaven; for which he pants, as the thirſty *Hart* does after the refreſhing Streams; being fully perſwaded, by Reaſon, Experience, and Scripture, that *Joy in the Holy Ghoſt*, and *Fellowſhip with the Father and the Son*, are ſomething more than *Enthuſiaſtical Fancies*; that God can *communicate* himſelf to his Creatures, in what *meaſure*, and by what *means* he pleaſes; and that his own *Inſtitutions* are thoſe *means* whereby he does thus communicate himſelf to prepar'd and holy Minds; and therefore he cannot reſt in the *outward* only, but prays for the *Light* of God's Countenance, and the *Joy* of his Salvation, which make up ſo great a part of the *Happineſs of Heaven*; and when he has thus taſted how good the Lord is, he cannot but be entirely thankful for it. But yet, neither does he eſtimate his *Profit* in any religious Duty, or the *preſence* of God in them by theſe *ſenſible Joys only*: He knows our weak Nature is neither able long to *bear* them, nor is often *fit* for them. He expects not *all Canaan*, while on this ſide *Jordan*, tho' he cannot but be delighted with a *taſte*, ſometimes of the *Fruits* of that happy Country. He believes he has *then Benefit* by any Duty, and particularly by

this *Sacrament*, and that *then* God is preſent with him in it, when he finds that he is thereby more *ſettled* in his *Faith*, his *Hope*, and his *Obedience*; more rooted and grounded in Holy *Love* both to God and his Chriſtian Brother; when he finds his *will* more *ſubmiſſive*, and entirely *reſigned* to God's Sovereign *Will*, and the Duties of Religion growing gradually, more *eaſie*, and as it were *natural*, and delightful to him: And conſequently, he cannot be ſo well ſatisfied of his profiting by a *Sacrament* immediately *after* he has received, (for he expects it not all at once,) as at ſome diſtance of *time*, when the *Grace* he then received, is as it were *digeſted* in his Mind, and ſpreads it ſelf thro' all the Parts and Offices of an holy Life.

§ IV. After examining the *Frame* of our Minds at the paſt *Communion*, we are, in the next place, exactly to reflect on thoſe *Holy Vows* and *Reſolves* which we have made at God's *Altar*, whether, againſt Paſſion, Impurity, Intemperance, immoderate Love to the World, neglect of *Sacraments*, or of publick, private, or Family Devotion, or of the *Souls* of thoſe whom God's Providence has committed to our Charge, or any other failure whereof we found our ſelves

ſelves guilty in our former *Preparation* and *Examination*, and which we have anew vowed againſt at the *Communion*; all which *Vows*, if we did now again ſolemnly *renew*, and implore, and expect the *continuance* of Divine *Strength* to perform them, and conſider the *means* to obtain and preſerve it, we ſhould doubtleſs find great Advantage by it; eſpecially if we *renewed* the ſame in our *daily Examination*; which muſt needs preſerve both the ſenſe of God's *Goodneſs*, and of our own *Obligations* more *freſh* and *lively* on our Minds, and have a good *Influence* on our Practice, tho' at greater *diſtance* from the *Communion*.

§ V. And indeed, this is the main *hinge* of the whole matter; the great *means* whereby we muſt gain advantage by the *Sacrament*, and which, if we neglect, we muſt at leaſt, expect the loſs of our *Comfort*, if not our *Souls*. 'Tis, to remember all is *not over as ſoon as we have received*: No, nor that *Day*, nor *Week*, nor indeed, *while we live*; for the Obligation is for *ever*. We do in the *Sacrament* ſhew forth the *Lord's Death*, '*Till he come*. We engage our ſelves by this *Oath*, as well as by that at *Baptiſm*, to be '*his faithful Soldiers and Servants to* '*our Lives End*. We are not to think the

Oath

Oath it *ſelf* is all, ſince 'tis but a *Security* to our future *Faith*, and true *Allegiance*: 'Tis not enough to *Vow*; nay, 'tis better not to *vow* at all, than to *vow* and *not to pay*; tho' to do *both* is ſtill *better* than either. We cannot too often remember that thoſe *Graces* which we exerciſe at this *Ordinance*, muſt alſo be put in *Practice* thro' the whole *courſe* of our *Lives*, and 'tis the reaſon of its *Inſtitution*, that they may by degrees be reduced into *holy Habits*. We muſt be *inwardly better'd* by the *Sacrament*, as well as by other Duties, or elſe, indeed, we are not better at all, for as one well obſerves, " Religion is not a Road of Performances, " but a *New Nature*, evidenced by a *New* " *Life*.

§ VI. But more eſpecially, are we to call to mind theſe *Promiſes* and *Obligations*, when we find our ſelves again attack'd by any *Temptation*, either to thoſe *Sins* which we have formerly committed, or to any others. Wo to him who after he has eſcaped the *Pollutions* of the World, and *taſted* the *good Word* of God, and the Powers of the World to come in this *Ordinance*, ſhall yet *fall away* again, return like a *Dog to his Vomit*, ſhamefully yield to the ſame Sin, which he has before ſo ſolemnly *renounced*, and pretended

tended to *forſake*, and thereby, in a great meaſure, trample under foot the *Blood* of the *Covenant*, crucifie the Son of God afreſh, and put him to open *ſhame*. I ſpeak not of leſſer unavoidable Infirmities, ſuch as *wandring Thoughts*, the firſt motions of *Paſſion*, or being ready to give way to the violence of *Temptation*, tho' recovering again; but what I here intend, is the relapſing into any *groſſer Sins*, ſuch as *Uncleanneſs*, Injuſtice, Drunkenneſs, habitual Careleſſneſs of *Duty*, and *neglect* of God's *Word* and *Sacraments*, and our private ſtated *Devotions*; which laſt may juſtly be ranked among *greater Sins*, as being too frequently the *beginning* of all the reſt. Not that even theſe are *unpardonable* on true *Repentance*; but that the *Aggravations* of them are ſo exceedingly heightned by the addition of *Ingratitude* and *Perjury*. An *old Wound* may poſſibly be *cured* at laſt, even when 'tis *badly healed*; but then there's a neceſſity of its being *laid* open again, and the Pain will be more *exquiſite* than it was at the *firſt*. We ought therefore, when attack'd by any old *Temptation*, to oppoſe immediately this powerful *Armor* againſt it; and whatever pleaſure or profit it's *baited* with by the *great Deceiver*, with *Indignation* to reject it:

To

To reflect vigorously on our new Obligations to the contrary, both of *Promises*, of *Interest*, and of *Gratitude*. To say within our selves, 'I have *sworn*, and am stedfastly purposed to keep God's righteous 'Judgments. And, 'Get thee behind me 'Satan, the God of Peace, whose I am, 'and who has promised to help me, shall 'bruise thee under my Feet. And to this end we must be always upon our *Guard*, we must be *temperate* and *sober*, or else we can never be *vigilant*. We must avoid *ill Company*, the great *Emissaries* of Satan, as we would Satan himself. A great End of the *Sacrament* is to make us look *forward*, and remember Christ's last *coming*, as well as backward, in remembrance of his *Death*; and he who *eats* and *drinks* with the *Drunken*, will soon be apt to say, '*My Lord delays* '*his coming*; tho' to such he himself has said, 'That he will come in a day when he looks 'not for him, and in an hour that he is 'not aware of, and will cut him in sunder, 'and divide him his portion with the Hy-'pocrites. The frequent Reflection on our latter End, will also mightily confirm us in our *holy Purposes* of Obedience; the time of our own *particular Judgment*, or at least of our passing into our *unchangeable Eternity*, which we should often meditate upon,

upon, and *Diſcourſe* concerning it with our *Fellow Chriſtians*, inſtead of thoſe *impertinencies*, and worſe, which make up ſo great a part of *common Converſation*. And thoſe who thus ſpeak *often one to another*, and *remind* each other of their *Duty*, need not be much concerned, tho' they are *deſpiſed* for it by *ill Men*, ſince the *Lord* himſelf will *hearken* and *hear*, and *remember* them for it when he comes in *Vengeance* to *deſtroy* the *Ungodly*. Malac. 3. 16. 4. 1, 2.

§ VII. In the next place, we would do well to conſider that the *Sacrament* is appointed for our *perfection* in *Grace*, as well as *Conqueſt* over our *Sins*. 'Tis not enough merely to eſcape the *Pollutions* of the *World*, but we muſt alſo *aſpire* towards *Perfection*, to be *ſtrong Men* in Chriſt. We are all called to be *Saints*, to *Glory*, as well as to *Vertue*, and why ſhould we then be content with the loweſt *meaſures*? He that thinks he'll be juſt *good enough* to be *ſaved*, if he does not *miſs* of that, muſt not, however, expect much *Comfort*. Nay, not to go *forward*, *is to go backward* in the way to *Heaven*. We are obliged by the *Sacrament*, to do *all we can* for him who has done ſo *much for us*: Always to *abound in the work of the Lord*, ſince when we have done our *beſt*,

beſt, we ſhall be ſo far from *Supererrogation*. However, as *Health* and *Strength* are infallible *Signs* of *Life*, ſo we ſhall obtain this *great Advantage* by *ſtronger Degrees* of *Grace*, that we may be *better* ſatisfied of the *Truth* and *Sincerity* thereof. Conſider, that this would render *God's Service* much more *eaſie* and *delightful* to us. But this muſt coſt us conſtant *Pains* and *Labour*, for *Sloth* is the *greateſt Obſtruction* to our *growing in Grace*, and *in the knowledge of our Lord Jeſus Chriſt*; and is commonly the *laſt Enemy* in this *World* that is deſtroyed in a *Chriſtian*. Conquer that and *all* is done. Shake off that *Ague* of the *Soul*; remember your *Vows*, call for *Strength*, *believe* and all things are *poſſible*. *Give Diligence to make your Calling and Election ſure, for he that does theſe things ſhall never fall*; and the higher we riſe in *Piety* here, the ſhorter *Steps* we ſhall have to *Heaven*, and it's very probable, the *higher Degrees* of *Glory* among thoſe *many* different *manſions* in our *Father's Houſe*.

§ VIII. In the laſt place, when we are called again by *God's Providence* to another *Sacrament*, which *happy Opportunity* we will be *careful* never to *neglect*; let us, in our *Preparation* and *Examination*, impartially *enquire* how we have *performed* thoſe *Vows* we

we made in the *laſt*, and how we have *profited* by it. To *rejoyce* and *bleſs God*, if *well*, to be *humbled* if otherwiſe, and the greater the *Defect*, the deeper the *Humiliation*. I ſpeak here, of *leſſer Infirmities*, rather than of *preſumptuous*, *ſcandalous Sins*, the *Habits* whereof, while *unreformed* and *unrepented*, do utterly exclude from the *Sacrament*, as well as from *Heaven*. Nor ought we by any means to be *ungrateful*, if we find that thro' *God's Grace*, *preventing* us that we might be *willing*, and *aſſiſting* us when we were *willing*, we may have obtained any Advantage againſt our *Spiritual Enemies*: If any *Sin* be weaker, any *Vertue* ſtronger; whether *Patience*, or *Humility*, or *Reſignation*, or *Devotion*; for which we are again to approach full of *Gratitude* to the *Holy Table*, to offer the *Sacrifice of Praiſe* and take the *Cup of Salvation*, *and call upon the Name of the Lord*.

Theſe things if we obſerve and do, thro' the whole Courſe of our Lives, 'we ſhall neither 'be barren nor unfruitful in the knowledge 'of our Lord and Saviour, but an abundant 'Entrance ſhall be miniſtred unto us into his 'Everlaſting Kingdom. *To whom be Glory in the Church throughout all Ages.* Amen!

Queſtions

Questions for the Evening.

1. *WHAT* Mercies *have I received this Day*, Answers of Prayer, Deliverance from Evil, common *or* extraordinary Blessings?

2. *What* Sin *have I committed? What* Duty *omitted?*

3. *What have I done, endeavoured, or designed for* God's Glory, *or the* Good *of my* Neighbour; *or have I lost any* Opportunity *for either?*

4. *With what* Success *have I encounter'd those* Sins *to which my* Circumstances *or* Constitution *most incline me*; Passion, Sloth, Impurity, Intemperance, Vanity, *&c.*

5. *How have I improved my* Time *this Day? Am I any* wiser *or* better *than I was the last? Have I thought of* Death *and* Judgment?

6. *Have I* Pray'd? *and* How? *And the same of* Meditation *and* Reading?

7. *What* Mercy *do I want for* Soul *or* Body, my Self, *or* Relations, *that I may now ask it?*

8. *Have I remembred my* Promises *made at the last* Sacrament, *and how have I performed them?*

Questions

Questions for the Morning.

1 *DID I* Read *and* Pray, Meditate *and* Examine *my self last Night; and in what manner?*

2. *Did I* think *of* God, last *and* first?

3. *What* Sin *have I committed, in* Thought, Word *or* Deed? *What* Duty *omitted since Evening?*

4. *What* Occasions *may I probably have this Day of* serving God, *or my* Neighbour?

5. *To what Temptations am I like to be exposed?*

6. *What* Mercies *have I received? What do I want?*

Short Directions for those who are (really) straightned for Time, and cannot go through the larger Methods of Examination already given.

1. BE sure this be more than a pretended *Necessity*; as in the case of *indispensible* and *unavoidable Business* or the like; since the more *conscientious* and *exact* you are in your *Preparation* and *Examination*

Note, *That this Sheet is to be plac'd after Page* 186.

tion, you may, generally ſpeaking, expect the *greater Advantage* by the *Sacrament*. *Turtle-Doves* or *young Pigeons*, were not accepted of *Old*, unleſs where the *Preſenter* could not reach a more *coſtly Sacrifice*.

2. This being taken Care of, never indulge any ill grounded *Scruples* ſo far as to ſuffer them to hinder you from coming to this *Divine Banquet*. See what has been already ſaid on this *Head*, both from *Authority* and *Reaſon*, in *Anſwer* to the *Objections* againſt *Receiving*.

3. It can ſcarce be ſuppoſed but you may *redeem* ſome time on the Morning of the *Lord's Day*, when you may *retire* from the *World*; and, 1. Uſe the *Prayers* here at *Preparation*, or any other that is proper for that *Occaſion*.

2. Conſider the *Nature* of the *Sacrament*, and your *Happineſs* in having *one Opportunity* more of *partaking* in it.

3. *Examine* your *Conſcience*, by the *Ten Commandments*, as they are in our *Communion-Service*; and in the *Verſicle* added to every one of them, implore *Pardon* where you find any *Breach*, and *Grace* for the future to *obſerve* them *better*. And the ſame of any other *Sin*, not ſo eaſily *reducible* under any *particular Command*, ſuch as *Drunkenneſs*, neglect or abuſe of the *Sacrament*, and the like.

4. Fix

4. Fix your *main Battery* againſt that *Sin* which you find the ſtrongeſt; whether *diſcontent* with your *Condition*, *hard Thoughts* of *God*, *Intemperance*, *Paſſion*, *Pride*, *Sloth*, *Impurity*, or what ever elſe. Moſt heartily *lament* it, moſt earneſtly *reſolve* and *implore Strength* againſt it, and draw near to the *Holy Table*, with *Faith* to *obtain* it, and fear not but your *Saviour* will *meet* and *bleſs* you.

A Prayer for one in *Affliction* and *Want*.

O *GOD! who art Infinite in Power, and Compaſſion, and Goodneſs, and Truth! who haſt promiſed in thy Holy Word*, That thou wilt hear the Prayer of the poor deſtitute, and wilt not deſpiſe his Deſire. *Look down I beſeech thee from Heaven, the Habitation of thy Holineſs and Glory upon me a miſerable Sinner, now lying under thy Hand in great Affliction and Sorrow, who fly to thee alone for help and Comfort. I am weary of my groaning, my Heart faileth me, the*

Light of my Eyes is gone from me, I ſink in the deep Waters, and there is none to help me, yet I wait ſtill upon thee my God. Tho' all the World forſake me, let the Lord ſtill uphold me, and in him let me always find the trueſt, the kindeſt, the moſt compaſſionate, unwearied Almighty Friendſhip; to him let me eaſe my wearied Soul, and unboſom all my Sorrows!

Help me, O Lord! againſt Hope, to believe in Hope! Grant that I may not be moved with all the Slights and Cenſures of a miſtaken World. Let me look by Faith beyond this Vale of Tears and Miſery, to that happy place which knows no Pain, or Want, or Sorrows, as being aſſur'd that there is an End, and my Expectation ſhall not be cut off. I know, O Lord! that a Man's Life conſiſts not in the abundance of Things that he poſſeſſes, but that he who has the moſt here, as he brought nothing with him into this World, ſo he ſhall carry nothing out. I bleſs thee that thou haſt not given me my Portion among thoſe who have received

all

all their Conſolation here, whoſe Portion is in this Life only. Neither let me expect thoſe Bleſſings which thou haſt promiſed to the Poor, unleſs I am really poor in Spirit, and meek and humble. I know nothing is impoſſible with God, and that it is thou alone who giveſt Power to get Riches, and that thou canſt by thy good Providence, raiſe me from this mean Condition whenever thou pleaſeſt, and wilt certainly do it if it be beſt for me, and therefore humbly ſubmit all unto thy wiſe and kind Diſpoſal. I deſire not Wealth or Greatneſs: Give me neither extreme Poverty, nor do I ask Riches of thee, but only to be fed with Food convenient for me. I deſire earneſtly to ſeek firſt the Kingdom of God and the Righteouſneſs thereof, well hoping that in thy good Time, Food and Raiment, all other things that be needful, ſhall be added unto me. I believe, O Lord! that thou who feedeſt the Ravens, and clotheſt the Lilies, wilt not neglect me (and mine.) That thou wilt make good thy own unfailing Promiſes, wilt give Meat to them that fear thee, and be ever

mindful of thy Covenant. In the mean time, let me not be querulous or impatient, or envious at the Prosperity of the wicked, or judge uncharitably of those to whom thou hast given a larger Portion of the Good things of this Life, or be cruel to those who are in the same Circumstances with my self. Let me never sink or despond under my heavy pressures and continued Misfortunes. Tho' I fall let me rise again, because the Lord taketh me up. Let my Heart never be sunk so low that I should be afraid to own the Cause of despised Vertue. Give me Diligence, and Prudence, and Industry, and let me neglect nothing that lies in me to provide honestly for my own House, least I be worse than an Infidel. Help me carefully to examine my Life past, and if by my own Carelesness, or Imprudence, I have reduced my self into this low Condition, let me be more deeply afflicted for it; but yet still hope in thy Goodness, avoiding those Failures whereof I have been formerly guilty. Or if for my Sins thou hast brought this upon me, my unthankfulness for thy Mercies or abuse of them, help

me

me now with Submiſſion and Patience, to bear the Puniſhment of my Iniquity: Or if by thy Wiſe Providence thou art pleas'd thus to afflict me for Tryal, and for the Examples of others; Thy Will, O my God! not mine, be done! Help me, and any who are in the ſame Circumſtances, in Patience to poſſeſs our Souls, and let all thy Fatherly Chaſtiſements advance us ſtill nearer towards Chriſtian Perfection, teach us the Emptineſs of all things here below, wean us more and more from a vain World, fix our Hearts more upon Heaven, and help us forward in the right Way that leads to Everlaſting Life; Thro' Jeſus Chriſt our Lord, to whom with the Father and Holy Ghoſt, be Glory, Honour and Power, now and for ever, *Amen!*

APPENDIX.

A LETTER *concerning the* Religious Societies.

SIR,

HAVING in Converſation accidentally mentioned thoſe *Religious Societies* which have been for ſome time erected in and about the Cities of *London* and *Weſtminſter*, and of late in ſome other places, you were pleaſed to deſire a more particular Account concerning them, of their Orders, and manner of Life, and what my Thoughts were as to what we then heard objected againſt them.

I muſt confeſs I have had the Curioſity to make a particular Enquiry about them, and the Informations I have received, have been from ſuch Perſons, as I think, I may entirely depend upon for the Truth of them, and what I have from them, I here very briefly give you, referring them for a larger Account to Mr. *Woodward*'s little Book on that Subject.

In the first place, I find many Persons are in the same mistake which you were once in, and *confound* these *Religious Societies* with the *Societies for Reformation*, tho' they are quite different as to their *Institution* and *immediate Ends*, and for the most part, as to the *Persons* whereof they are composed. The immediate Business of the *Societies* for *Reformation*, is to assist the *Civil Magistrates* in putting the *Laws in Execution* against *Profaneness* and *Immorality*, and consists of Sober Persons of *any Persuasion* among Protestants, tho' most of them, as far as I can observe, of the *Church of England*: But the *Religious Societies*, as we call them for distinction from the other, are composed of such as meet together wholly upon a *Religious Account*, to promote true *Piety* in themselves and others; and are all of them *strict Members* of the *Church of England*, none being admitted or suffered to continue, who are not *constant Communicants*: Many of these, indeed, are likewise engaged in the *Business* of the *Reformation*, and so on the other side, but this is only *accidental*, and these two are *distinct Bodies* of Men one from the other.

I cannot tell, whether I can give you a better Character of those Persons who compose these *Religious Societies*, and their Design

ſign and Employment in them, than what *Tertullian* and other antient Writers have left us of the firſt Chriſtians, in the beſt and pureſt Ages of the Church: I am ſure I cannot ſpeak more Truth of them in fewer words.

'They often meet together, ſay the Antients of thoſe firſt Chriſtians; *ad confœderandam Diſciplinam*; and to pray, and ſing *Hymns* to Chriſt as God. We aſſemble our ſelves, ſays *Tertullian*, to the Repetition of the Holy Scriptures, we ſupport our Faith by *Religious Diſcourſe*, we excite our Hope, we *fix* our Confidence, we encreaſe our Knowledge, by the Exhortations of our Teachers; we gather a Stock for the Poor according to every Man's ability, which we expend, not in riotous Feaſting, but in helping the Indigent, and Orphans, and the Aged, and thoſe who are perſecuted for the Cauſe of God.

This is their *Deſign* and *Employment* in their Meetings, and for the *Methods* whereby they regulate them, they appear to be choſen with all Chriſtian Prudence; but they are too *large* to be here inſerted, and therefore I muſt again refer you to Mr. *Woodward*'s Book for a full Account of them.

The main thing for which I am concerned, is to give you my Reaſons why I believe ſuch *Societies* as theſe, if further propagated, would

would be ſo far from being any Injury to the *Church*, as may be the Opinion of ſome Perſons who either may not fully *underſtand* them, or are *prejudiced* againſt them, that I think, I can make it appear they would be of great *Advantage* to it.

I know few good Men but *lament* that after the *Deſtruction* of *Monaſteries*, there were not ſome *Societies* founded in their ſtead, but *reformed* from their *Errors*, and reduced to the *Primitive Standard*. None who has but lookt into our own Church Hiſtory, can be ignorant how highly inſtrumental ſuch *Bodies of Men* as theſe, were to the firſt planting and propagating Chriſtianity amongſt our Foreſathers: 'Tis notorious that the *firſt Monks* wrought honeſtly for their Livings, and only met together at the *Hours* of Prayer, and neceſſary Refection, as do moſt of thoſe in the *Eaſtern Countries* to this day: And thoſe who read the Exemplary Piety of the old Britiſh Monks, and what indefatigable Pains they took, and what Hazards they ran in the Converſion of our Heathen Anceſtors, as well as how ſtoutly they withſtood the early Encroachments of *Rome*, cannot but entertain an extraordinary Opinion of them, and will be apt to judge charitably of their great *Auſterities* and *Aſcetic* way of *Living*, tho' perhaps we may be in the right, when we think

think they were in ſome things miſtaken. However, this is certain, that a great part of the *good Effects* of that way of Life, may be attained without many of the *Inconveniencies* of it, by ſuch *Societies* as we are now diſcourſing of, which may be erected in the moſt populous Towns and Cities, without *depriving* the *Commonwealth* of the Service and Support of ſo many uſeful Members.

It will be owned a deſirable thing that we had among us ſome places wherein thoſe who are religiouſly diſpoſed might have the Liberty, for a Time, of a voluntary retirement; that they might eſcape the World, *& vacare Deo, & ſibimet ipſis.* This was once practiſed with great Applauſe of all good Men, by Mr. *Farrar*, of which we have an account in Mr. *Herbert*'s Life, and a larger (as I have heard) in Biſhop *Hacket*'s Life of Biſhop *Williams*; and the ſame has been lately attempted by Mr. *St*———. But if this ſhould not be *practicable*, at leaſt generally, by Men of *Trade* and *Buſineſs*, tho' of never ſo devout Inclinations, I ſee nothing that could come nearer it, than theſe *Religious Societies.* The Deſign of that excellent Perſon, Archbiſhop *Cranmer* to have founded ſo many *Collegiate Churches* out of the broken Monaſteries, to conſiſt of ſome *Laity*, as well as *Clergy*, ſeems to have had

ſome-

ſomething in it of the ſame Nature, (tho' in a higher degree) with that of theſe *Chriſtian Societies* now *erected*, namely, to make a *ſtand* for *Religion* and *Virtue*, ſo many *Redoubts* againſt an encroaching World, where any might receive Counſel, and Advice, who addreſſed themſelves unto them; but ſince we were not ſo happy to have this accompliſhed, Why may not theſe Societies in ſome meaſure ſupply the want of them? For if they were once erected in the moſt *conſiderable Towns* and *populous Villages*, or where *one* was not large enough, out of more neighbouring Villages united, they might be able notably to aſſiſt the *Rural Deans*, where there are any, and in ſome meaſure ſupply their *Want* where there are none: and would not this diſarm that Objection againſt *Dioceſan Epiſcopacy*, which is brought from the *extent* of its *Juriſdiction*?

However, if this be *ultra crepidam*, it's certain that this would hold of *Pariſh-Prieſts*, and they would, as ſome have already done, ſoon find extraordinary Advantages by it. There are a great many Pariſhes in this Kingdom, which conſiſt of *ſeveral Thouſands*, ſome of ſome *Myriads* of Souls: Now, what one Man, or two, or three, is ſufficient for ſuch a multitude? What Strength to viſit them? What Memory, unleſs very extraor-

extraordinary, to retain but their Names? Thoſe who have but one or two thouſand, will find their Cares heavy enough, eſpecially now they have neither the *Catechiſts* of the Antients to aſſiſt them, nor thoſe *Clerks* which are mentioned in the Rubrick, and ſeem to have been deſigned for that End, at the Reformation: And may not we ſay of theſe great Numbers, as the Diſciples did to our Saviour when they ſaw the multitudes, *from whence ſhall we buy Bread, that theſe may eat?* But would not theſe things be rendred much more eaſie to the careful Paſtor; when ſuch conſiderable Bodies ſhould act [in *Subordination* to him, and with *Direction* from him,] to promote thoſe great Ends, for which he has ſo ſolemnly dedicated himſelf to God? They would be as ſo many Church-Wardens, or Overſeers, or almoſt Deacons under him, caring for the Sick and Poor, giving him an account of the Spiritual Eſtate of themſelves and others; perſuading *Parents* and *Sureties* to Catechiſe their Children, and fitting them for Confirmation; diſcourſing with thoſe who have already left the Church, to bring them back to it, or who are tempted to leave it, in order to preſerve them in it; the effect whereof we may gueſs by the contrary, there being, it's likely, *Ten*, who are perſuaded to leave the

the Church by their *Neighbours*, to *one*, who is immediately wrought upon by the *Diſſenting Teachers*. This aſſiſtance would in all probability conduce as much to the *Health* of the Miniſter's *Body*, by eaſing him of many a weary ſtep and fruitleſs Journey, as to the great ſatisfaction of his *Mind*, in the viſible Succeſs of his Labours. In ſhort, it ſeems a neceſſary Conſequence, both from what *Succeſs* the Deſign has already had, and from the very Nature of it, that if it went forward in ſuch manner, and with ſuch Limitations as are propoſed, it would be ſo far from injuring the Church, that theſe *ſeveral Societies* would be ſo many *new Bulwarks* againſt its Enemies, would give it daily more Strength, and Beauty, and Reputation, and it *may be more than many wiſh to ſee it ever have.*

And for the *State*, they might alſo be not inconſiderably ſerviceable to it, and highly promote Loyalty and Obedience, as well as all other Parts of Religion and Virtue.

There is hardly any conſiderable Deſign, but may be carried on with much greater Succeſs, by *united Bodies* of Men, than by ſingle Perſons. We ſee it in *Trades* every day; and why ſhould we not learn from thoſe who are *wiſe in their Generation?* We ſee what a wide Progreſs, Hereſie and Infidelity have made by their poiſonous *Clubs* and *Combinations:*

binations: The very *Players* are formed into *Companies*, or they could not be half ſo miſchievous to *Religion* and *Morality:* The Church of *Rome* owes, perhaps, her very *Subſiſtence*, at leaſt, moſt of the *Progreſs* ſhe has made of late Years, to thoſe ſeveral *Societies* ſhe nouriſhes in her Boſom: Why may not we learn from *Enemies*; and what better way than to fight with their *own Weapons?* At leaſt, why may not we have *Congregations* to propagate *Good Manners*, as they have one to propagate their *Ill Faith?*

Nay, it muſt be owned there have been ſome devout Perſons among them, who by this very method of forming leſſer *Religious Societies* in Towns and Villages, as well as the greater Cities, have done great Things towards the *Reformation of Manners*, and promoting *Piety* and *Virtue*. The Noble and Pious Monſieur *de Renty*, in *France* was of this Number: He employed much of his time in this happy Exerciſe, particularly at *Caen*, where he ſettled many *Societies* of devout Perſons, to meet Weekly, and conſult about the Relief of the Poor, and preventing *Offences* againſt God, which ſucceeded to admiration: He did the ſame among *Tradeſmen*, both at *Paris* and *Toloſe*, whom he brought conſtantly to go to Prayers, ſing Pſalms, read Books of Devotion, and Diſcourſe

courſe of their ſpiritual Concerns one with another; and uſed all his Intereſt with Gentlemen of his acquaintance to erect *petty Societies* of the ſame Nature, even in leſſer Villages, where they had any Influence over the Inhabitants *. And why ſhould we not *tranſplant* any *excellent Fruit* into our own *Soil*, and get all the good we can from Perſons of all Communions?

* *See his Life*, p. 149, 155, 158, 159.

Publick Aſſemblies, in the Church, tho' conſtantly and devoutly attended by the *Members* of theſe *Societies*, yet muſt be owned to be improper, on ſeveral Accounts, for thoſe excellent *Ends* which they propoſe in their ſtated meetings: 'Tis not there proper to *diſcourſe* of many things which fall under their Care, nor is there any room for *Chriſtian Converſation*, if it were *decent* to practiſe it. *Pious Diſcourſe* muſt be owned as neceſſary as it is a delightful Employment to all good Chriſtians, and yet what more generally and ſhamefully neglected, and even by the *accurſed Rules* of *Civility*, exploded out of the World. This Practice, that late excellent Perſon, Dr. *Goodman*, has endeavoured to *retrieve*, and has recommended it in ſo *charming* a manner in his *Winter-Evening Conference*, that he would not have failed of making

making many *Converts* to it, had there been *Virtue* enough left in the World to make uſe of his Directions: Now if this *Religious Diſcourſe* be lawful and commendable where it is *accidental*, or among a *few Perſons* only, I would fain know how it ſhould come to be otherwiſe when it is *ſtated* and *regulated*, and among a *greater Number*? Is it any more a *Conventicle* than any other *Meetings*? Is there any *Law* that it offends againſt? Is it any greater Crime to meet and *ſing Pſalms* together, than to ſing *profane Songs*, or waſte Hours in impertinent *Chat* or *Drinking*? Indeed, one would almoſt wonder how a Deſign of this Nature ſhould come to have *any Enemies*, nor can I ſee any Reaſon why good Men ſhould be diſcouraged from joyning in it by thoſe hard words, *Faction*, *Singularity*, and the like, when all poſſible Care is taken to give no juſt Offence in the management of it.

The *Deſign* of theſe *Societies*, as I am ſatisfied by conſidering the firſt *Founder*, and the *Encouragers* of them, and their *Rules* as well as *Practice*, is, by no means to *gather Churches* out of *Churches*, to foment *New Schiſms* and *Diviſions*, and to make *Heathens* of all the reſt of their *Chriſtian Brethren*; which would be as *indefenſible* in it ſelf, as dangerous and *fatal* in its Conſequences both

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to themſelves and others: So far are they from this, that they have *brought back* ſeveral to the Church who were divided from it; but their aim is purely, and only to promote, in a regular manner, that which is the *End* of every *Chriſtian*, the *Glory* of *God*, included in the Welfare and Salvation of themſelves and their Neighbours; and if any rational Method could be propoſed, beſides thoſe they have already pitched upon, to guard againſt theſe *poſſible Inconveniencies*, there is no doubt but they would embrace it. Tho' after all, how there can poſſibly be any *occaſion* of *Schiſm*, any *crevice* for it to creep in at, where nothing is done but in *Subordination* to the *lawful Miniſtry*, and by *Direction* from it, and where one of the very *Bonds* of the *Society* is the *conſtant* frequenting of *publick Prayers*, and *Communions*, while on the other ſide, there is no viſible private *Intereſt* to ſerve, no *Faction* to flatter or humour, I muſt confeſs I am not ſharp-ſighted enough to diſcern, and dare challenge any *Inſtance* of a *Schiſm* any where occaſioned, in ſuch circumſtances, ever ſince the *Birth of Chriſtianity*.

It cannot be denied but that there may, and will be ſome Perſons in theſe Societies of more *Heat* than *Light*, more *Zeal* and *Warmth*, than *Judgment* and *Diſcretion*; but where

where was ever any *Body of Men* without ſome of ſuch a *Character*? They are of *like Paſſions* with other Men, and why may not they expect the ſame *Allowances*? But ſince the very *Rules* of their Inſtitution do ſtrictly oblige them to the Practice of *Humility* and *Charity*, and to avoid *Cenſoriouſneſs* and *ſpiritual Pride*, the common Rocks of thoſe who make a *more than ordinary Profeſſion of Religion*. I ſee not what *humane Prudence* can provide any farther in this matter.

I had like to have forgot one conſiderable Advantage of theſe *Religious Societies*, if they ſhould once come to be more common amongſt us, and that is, that out of them it would be eaſie to form *Societies for Reformation*; for Perſons muſt be firſt *truly* and *deeply* concerned for *Religion* themſelves, before they are likely to be ſo concerned for *others*, as to be willing to *ſacrifice* all to make them better. That there is *need* of a general *Reformation of Manners*, has not been denied even by thoſe who have had the moſt *need* of it themſelves: And that the *Governours* both in Church and State, do moſt earneſtly *deſire* it, we can no leſs doubt without the higheſt Affront to both, when they have by ſo many *repeated Acts*, ſolemnly declared as much to the Nation. That a *firm Combination* of good Men, is the beſt way to bring this

this Design to a good Issue, we may more than guess by what has been already done by such methods; And for all the Objections which have been brought against those who have embarkt in this pious and generous Undertaking, I believe there is no unprejudiced Person who has read the Right Reverend Bishop of *Glocester*'s Defence of them, but are fully satisfied that they have but very little weight, and are there fairly answered. And as it is known that the late Archbishop was a hearty Friend of them, and their Design, so his most Reverend Successor has given them a just and noble Commendation in his Letter to the Bishops of his Province, wherein he requires them, 'To 'press the *Clergy* of their respective Dioceses, to invite their Church-wardens and 'other pious Persons among the Laity, to '*joyn with them* in carrying on the Reformation of Manners; after which he adds, '[We may very reasonably expect the happy Effects of such a *Concurrence*, from the '*visible Success* of that *noble Zeal* wherewith 'so many about the great Cities do promote 'true Piety and a Reformation of Manners.] Thus far our most Reverend Metropolitan, and since that time, the same Design has been publickly espoused and recommended by several others of the *highest Character*.

And

And indeed, if the *General Reformation* of Mens Manners be ever effected by the *Terror* of the Laws without *Execution*, or those Laws be ever *effectually executed* by the *straggling Endeavours* of a few good Men, who charge *singly* against such infernal Hosts of *Infidelity* and *Lewdness*; if any thing considerable herein be accomplished, unless by such a *Combination*, I shall own my self happily mistaken; but whether I am or no, the *Event* will teach *Posterity*. I shall conclude this long Letter with the remarkable words of the excellent Author of the *Whole Duty of Man*, in his Causes of the Decay of the Christian Piety, the close of the Twentieth Chapter.

'That *Scandal*, says he, which we have 'brought upon our Religion, as it was not 'contracted by the Irregularities of *one* or 'two Persons, but by *associated* and *common* 'Crimes, so neither will it be removed by 'a few *single* and private Reformations. 'There must be **Combinations**, and **Publick Confederacies** in Virtue, to balance 'and counterpoise those of Vice, or they 'will never recover that Honour which she 'acquired by the *general Piety* of her Professors: He goes on; 'In those Primitive Days, there was such an abhorrence 'of all that was ill, that a vicious Person 'was lookt upon as a kind of a *Monster* or *Prodigy*,

'*Prodigy*, and like a putrified Member cut 'off, as being not only dangerous but noi-'ſome to the Body: But, alas! the Scene is 'ſo changed, that the Church is now *made* '*up* of ſuch as ſhe would then have *caſt out*, 'and 'tis now as remarkable an Occurrent 'to find a *Good Chriſtian*, as it was then to 'ſee a *Bad*.

I ſhall add no more, but that it was well the Worthy Author concealed his Name, when he publiſhed ſuch diſobliging Truths: At leaſt, if he had been now living, he would ſcarce have eſcaped the Cenſure of *Forwardneſs*, and a *Zeal* not according to *Knowledge*.

SIR,

I am

Your obliged Friend,

SAM. WESLEY.

APPENDIX.

APPENDIX.

Of BAPTISM.

§ I. CONCERNING which, I ſhall briefly enquire *what* it is; what *Benefits* we receive by it; what are our *Obligations* from it; whether our *Saviour* deſigned it to remain *always* in his *Church*; and laſtly, who are the proper *Subjects* of it.

§ II. Firſt, *What* it is; and *Baptiſm* may be thus deſcribed. 'Tis the *firſt Sacra-*
'*ment* of the *New Teſtament*, inſtituted by
'our *Saviour* in the room of *Circumciſion*,
'and the *Jewiſh Baptiſms*, to continue to the
'*End* of the *World*, wherein by *ſprinkling*,
'*dipping*, or *waſhing with Water*, *in the name*
'*of the Father, Son and Holy Ghoſt*, the *dam-*
'*ning Guilt* of *original Sin* is waſht away,
'we enter into *Covenant* with *God*, are taken
'into the *Church* of Chriſt, and made *par-*
'*takers*

'*takers* of all the *Privileges* thereof; *God's* '*Grace* here, and *endleſs Bliſs* hereafter, on 'our performing the *Conditions* of the *Cove-* '*nant.*

§ III. 'Tis the *firſt*, or *initiatory* Sacrament, *entring* us into that *Covenant*, which we *renew* in the *Lord's Supper*. 'Twas inſtituted by our *Saviour*, who alone has *Power* to inſtitute a *proper Sacrament* or *Sign*, *Seal*, *Pledge*, and *means of Grace*, perpetually *obligatory* on all *Chriſtians*. We know not indeed the *expreſs time* of its *Inſtitution*; for '*Jeſus* made and *baptiſed* more Diſciples than *John*, * long before he *enlarged* the *Commiſſion* of his Apoſtles, to 'go and out of all *Nations* by *bap-* '*tiſing* them †. But we know 'twas in the room of *Circumciſion*, for as that was a *Figure*, *Sign*, ‖ and *Seal* of God's *Covenant*, and *means* of admiſſion into the *Church*, ſo is this. It ſeems alſo to have had reſpect to the way of *admitting Proſelytes* among the *Jews*, which both formerly was, and ſtill is by *Baptiſm* *: and perhaps alſo to the *Luſtra-*

* St. *John* 4. 1. '*make Diſciples*

† St. *Matt.* 28. 19. *ſee below of the right Tranſlation of the words.*

‖ *Rom.* 4. 11.

* *Lightfoot*, *Grotius*, &c. *Ammian. Epictet.*

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tions or *Purifications* among the *Heathen*, which *Grotius* thinks with great Reaſon, were the remains of a *Patriarchal Tradition*, in *memory* of the *univerſal Flood*; which the *Apoſtle* alſo ſeems to intimate when he calls *Baptiſm*, 'the *Antitype* to the *Ark*, or the *Deluge*.' * 1 St. *Pet.* 3. 20, 21.

§ IV. The *matter* of this *Sacrament* is *Water*, which as it has a *natural Power* of *cleanſing*, is in it ſelf more fit for ſuch a *ſymbolical* and *ſacramental Uſe*. Some of the *ancients* have thought that *God* gave the *firſt Bleſſing* to the *Waters*, Gen. 1. 10. becauſe they were deſigned for *Baptiſm*. Which is performed by *Waſhing*, *Dipping* or *Sprinkling the Perſon in the Name of the Father, Son and Holy Ghoſt*. That is, by this *Ceremony*, the *baptiſed Perſon* is obliged to *believe* in the *Holy Trinity*, and to *receive* and *obey* the *Goſpel*. The *Gentiles* therefore were generally *baptiſed* in the *Name* of the *whole Trinity*, becauſe they did not before *believe* aright of any of the *Three Perſons*: Tho' the *Jews* and *Proſelytes* who before did *believe* aright of *God*, ſeem to have been ſometimes *baptiſed* only in the *Name of the Lord Jeſus*. † † *Acts* 10. 42. 19. 5.

§ V.

§. V. I ſaid *Waſhing*, *Dipping*, or *Sprinkling*, (according to our *Catechiſm*) was the *manner* of *Baptiſm*, tho' neither of them are, I think, *expreſly determined* in *Scripture*, either by *Precept*, or ſuch *Example* as clearly proves it; or by the *force* or *meaning* of the word *Baptiſe*. Nay, there are ſeveral places in the *Sacred Scripture* which make it very probable they did *waſh*, or *ſprinkle*, as well as *dip* or *plunge* the *baptiſed*, and we have Inſtances of it in the known *Practice* of the *antient Churches*. *John*'s Baptiſm, in ſome things *agreeing* with our *Saviour*'s, in others *differing* from it, cannot certainly be proved from *Scripture*, to have been performed by *Dipping*. Not that * of *Enon* near to *Salim*, where there was *much Water*; for this might relate to *Breadth* rather than *Depth*, ſince a *narrow place* would not have been ſufficient for ſo great a multitude, '*Jeruſalem* and all *Judea*, &c. † that is, a *great part*, if not the *generality* of them. Nor any of our *Saviour* or his *Diſciples Baptiſms*, nor even that of *Philip* and the *Eunuch*‖, tho' they both went *down* into the *Water*; for that *going down*, may relate to the *Eunuch*'s *Chariot*,

* St. *John* 3. 23.

† St. *Matt.* 3. 5.

‖ *Acts* 8. 38, 39.

Chariot, when they *deſcended*, but implys no determinate *Depth* of *Water*: it might be to their *Knees*, it might not reach their *Ancles*. The words *Baptiſe* and *Baptiſm* do not neceſſarily conclude for *Dipping*, becauſe they are uſed in other *Senſes* in ſeveral places of *Scripture*. Thus we read that the *Jews* were *all baptiſed* to *Moſes* in the *Cloud*, and in the *Sea* *; in neither of which were they *plunged*, the *Body* of the *Water* not *touching* them (tho' the *Egyptians* were *dipt* indeed when they *ſank* like *Lead* in the *mighty Waters* †) they could therefore be only *ſprinkled* by *Drops* of the *Sea water*, and refreſhing *Dews* from the *Cloud*, while in the *Wilderneſs*; which ſeems not obſcurely hinted in that of the Pſalmiſt. 'Thou 'ſenteſt a gracious Rain upon thine Inhe-'ritance, and refreſhedſt it 'when it was weary. ‖ Again, Chriſt ſaid to his two Diſciples, 'that they ſhould be *baptiſed* with 'the *Baptiſm* that he was 'baptiſed with *, namely, 'the *Baptiſm* of *Blood*, or 'Martyrdom; but neither he nor they were *dipt*, but only *ſprinkled*, or *waſhed* with their own *Blood*. Again, we read in the Go-

* 1 *Cor.* 10. 2.

† *Exod.* 14. 28. 15. 10.

‖ *Pſal.* 68. 9.

* St. *Mark* 10. 38.

ſpel * of the *Waſhing*, 'tis in the original *Baptiſms* of Pots, and Cups, and brazen Veſſels and *Tables*, or Beds: Yet Pots and Cups are not neceſſarily *dipt*, when they are *waſht*, but Water is often *poured* upon them. Nay, the Phariſees *waſht* the *outſides* of them only †, and as for *Tables* or *Beds*, none will ſuppoſe they could be *dipt*, but only *ſprinkled*, or at moſt *waſht* over. Here is the word *Baptiſm*, not in a *figurative*, but *natural Senſe*, taken otherwiſe than for *dipping*, namely for *waſhing* or *cleanſing*, and that this is the true meaning of the word *Baptiſe*, is the Opinion of the greateſt *Scholars*, and moſt proper *Judges* in this matter. ‖ 'Tis true, we read of being *Buried* with Chriſt in *Baptiſm*, but we cannot argue with any certainty from ſuch a *figurative Expreſſion*; which if it held exactly, ſeems as much for *ſprinkling* as *plunging*, becauſe in *Burials* the Earth is *ſprinkled* on the Body, not the Body *plunged* through the ſolid Subſtance of the Earth; and a Man is not *buried*, tho' he is put into his *Grave*, till he is covered by thus *caſting*, or

* St. *Mark* 7. βαπτισμὸς.

† St. *Luke* 11.39.

‖ *Heſychius*, *Stephanus*, *Scapula*. Βαπτίζω λέω. Lavo *to waſh*. So Βάπτισμα. Lavatio, ablutio. *Waſhing*, *which may be done without dipping*.

or *ſprinkling* the Earth upon him; and on the other ſide, we read that *Baptiſm* is called * *the waſhing of Regeneration*. And as there is no certain Proof of *dipping* from *ſacred Scripture*, ſo there is very great *probability* from the *Hiſtory* of the *Apoſtles*, that great Numbers were *baptiſed* by the Apoſtles themſelves without any ſuch *dipping*, only by *waſhing*, *ſprinkling*, or *pouring Water* upon them, or ſome *part* of them, ſufficient to a *ceremonial Waſhing* †, and clearly repreſenting the *inward part* of the *Sacrament*, or *cleanſing* from *Sin*; not the *quantity* but the *quality* being chiefly conſiderable, as 'tis not *much* or *little* of the *Bread* and *Wine*, but the *Subſtance* of them only, which with the *Grace* of *God*, makes the other *Sacrament*. 'The *Jaylor* and all his 'Houſe were *baptiſed* in 'the Priſon.‖ *Cornelius* and his Friends at *home* *, and ſeveral Houſholds. But is it likely they had all of them *Ponds*, *Pools*, or *Rivers*, in, or near their Houſes, ſufficient to *plunge* all theſe? I think the contrary is far more *probable*. And the ſame even of the 5000 at one time, and 3000 at another, which were *converted* and *baptiſed*

* *Tit.* 3. 5.

† St. *John* 13. 10.

‖ *Acts* 16. 33.

* *Acts* 10. 48.

* *Acts* 2. 41. 4. 5.

† 2 *Kings* 20. 20. Fuller *says, there were no Water-Mills in* Jeruſalem, *becauſe no Streams large enough to drive them.* Piſgah Sigh't. *Lib.* 3. p. 329.

tiſed by Saint *Peter* in *Jeruſalem* *, where they had none but the *gentle Waters* of *Siloam*, as ſome think, the ſame with *Gihon*, which were by *Hezekiah* brought into the City †. 'Tis true, it was an antient Cuſtom to *dip* the *baptiſed*, which was rather *refreſhing* than *dangerous* in the warm *Eaſtern* and *Southern* Countries: But the caſe is otherwiſe in our *cold* and *frozen Climate*, where oftentimes we have no *Ponds* or *Rivers* unfrozen to *dip* in, and if we did, it would endanger the *Health* or *Life*, both of *ſick* and *weakly* grown Perſons (as ſome of thoſe who practiſe it cannot be ignorant) and eſpecially of *tender Infants*, and be more *hard* to them than *Circumciſion* it ſelf; and as the *antients* did undoubtedly *baptiſe* the *Clinics*, or *ſick Perſons* on their *Beds*, by *waſhing* or *ſprinkling*, not *dipping* them, ſo may we do with Children or others in theſe *Northern Parts*, where the *danger* ſeems much the ſame, ſince God will have *Mercy*, and not *Sacrifice:* eſpecially when he has not *determined* any thing concerning it in his *Holy Word.* Tho' where *adult Perſons* are *baptiſed*, or *Children* are able

able to *bear* it, our Church is not againſt *dipping* *; nor can this therefore be any *valid Objection* againſt it, or *juſt Cauſe* of *Separation* from it. I ſhall cloſe this Head with an Obſervation concerning the *Hebrew* word which ſignifies to *baptiſe* †, which a Reverend Perſon who was as well acquainted with that *Language* as moſt in *Europe* ‖, has largely proved, to imply no more than *ſprinkling*, not *plunging*, or *dipping*; challenging all thoſe who are of a *different Opinion*, to produce any place in the *Old Teſtament*, where the word when it is uſed in *Sacreds*, and in a *tranſient Action*, is not taken for *ſprinkling* only.

* Vid. *Rubrick in publick Baptiſm.*

† טבילה

‖ *Dr.* Lightfoot's *Appendix to his Life.* Vol. II. *p.* 16.

§ VI. The firſt of the *Benefits* we receive by *Baptiſm*, is the *waſhing* away the *damning Guilt of original Sin*, by the application of the *merits* of Chriſt's Death. That we are all *born* under the *Guilt* of *Adam*'s Sin, and that all Sin deſerves *eternal miſery*, has been the unanimous Senſe of the *Primitive Church*, as well as it is poſitively and ſtrongly aſſerted in the Ninth Article of the *Church of England*: and even *Heathens* have

been ſenſible of a *Fall*, though they have been ignorant of the *manner* of it, and *means* to *recover* from it (and yet, as before, they generally uſed *waſhing* or *ſprinkling* for *Purification.**) And it is no leſs certain, that we all feel the *Effects* of this *original Guilt*, tho' there may be difficulties in the *manner* of its *propagation*: For no modeſt good Man can be inſenſible of an inward ſtrong *propenſion* to *Evil*: And the Scripture plainly aſſerts; 'That 'we were ſhapen in *Iniquity*, and in *Sin* 'did our Mothers *conceive* 'us †. 'That we were *all* 'by *nature* Children of 'wrath, and dead in *treſpaſſes* and *ſins*. 'That 'none can bring a *clean* 'thing out of an *unclean*. 'That in *Adam* all died. 'That by one Man's *diſobedience* many (that is all) 'were made *Sinners*. 'By 'one *Man*, *Sin* entred into 'the *world*, and *Death* by 'Sin, which came upon *all Men*, for that 'all have *ſinned*, and come ſhort of the 'Glory of God. Nay, this almoſt in expreſs Terms

* *I believe they had it from* Orpheus, *as he from the* Phœnicians, *and they perhaps from* Jacob.

† *Pſal.* 51. 5.

Ephes. 2. 1, 3.

Job 14. 4. *and* 25. 4.

1 *Cor.* 15. 22.

Rom. 5. 10, 12.

Rom. 3. 10, 23.

Terms as to *Infants*, who if they had not any *Sin* at all, no *original Sin*, How come they *to die*, and what need would they have of a *Saviour*, ſince they have no *actual Sin*? But, 'tis ſaid, 'That *Death* reigned from '*Adam* to *Moſes*, even in thoſe who had 'not ſinned (*actually*) according to the '*ſimilitude* of *Adam*'s tranſ-
'greſſion *; which can re- * *Rom.* 5. 13, 14.
late to *Infants* only: which
Texts are allowed by all but *Pelagians*, to be clear *Proofs* that the whole *Race* of *mankind* are obnoxious both to the *Guilt* and *Puniſhments* of *Adam*'s Tranſgreſſion: To the *Puniſhment* as well as the *Guilt* of it, which doubtleſs was not only *temporal Death*, but extended likewiſe to *ſpiritual* and *eternal*. 'The *Scripture* having concluded *all* under '*Sin*, as the *Jews* under *Unbelief*, that God 'might have *mercy* upon
'all †: Which takes off † *Gal.* 3. 22. *Rom.* 11. 32.
any miſtaken *Imputation* on *God's mercy*, or his *Juſtice*, ſince the *Remedy* is as wide as the *Wound*, the *Obedience* and *Death* of the ſecond *Adam* have *repaired* the *Ruins* which were occaſioned by the *Crime* of the firſt, and brought *mankind* into a *poſſibility*, and *capacity* of *Salvation*: 'And as by the *offence* of 'one, *Judgment* came upon all Men to

'*Condemnation*, ſo by the *Righteouſneſs* of 'one, the *Free-Gift* came upon all Men to '*Juſtification* of Life.* Which *virtue* of Chriſt's *Death* and *Reſurrection* are applied to us in *Baptiſm*: † 'For he *loved*, us and '*waſhed* us from our *Sins* 'in his *own Blood*. 'He gave himſelf for 'the *Church*, that he might *ſanctifie* and '*cleanſe* it with the *waſhing* '*of water*, by the *Word* ‖; namely, by *Baptiſm*, as an *Inſtrument* of our *Juſtification*, as our *Church* fully aſſerts in the *Office of Baptiſm*. 'That all Men are *conceived* 'and *born* in Sin, * in 'the old *Adam*, † in *ori*-'*ginal Sin*, and in the '*Wrath* of *God*; and prays, 'That the Perſon to be *bap*-'*tiſed*, may be *waſhed* and '*ſanctifyed* with the *Holy* 'Ghoſt, and delivered from *God's Wrath*, and 'by *Baptiſm*, receive *Remiſſion* of *Sins*, and 'enjoy the *everlaſting Benediction* of *God's* 'heavenly *waſhing*: and again, 'That the 'Water may be *ſanctified* to the *myſtical* '*waſhing* away of *Sin*; ‖ and teaches us, 'That thoſe 'who

* *Rom.* 5. 18.

† *Rev.* 1. 5.

‖ *Epheſ.* 5. 25, 26.

* *Firſt Exhortation before Baptiſm.*

† *Miniſters certifying after private Baptiſm.*

‖ *Prayer immediately before Baptiſm.*

'who are born in *original Sin*, and in the 'Wrath of God, are by the *Laver* of *Rege-* 'neration in *Baptiſm*, received into the *Num-* 'ber of God's *Children*, &c. And accordingly, does upon good Ground affirm in the Rubrick at the end of the Office, 'That 'it is certain by *God's Word*, that *Children* 'which are *baptiſed*, *dying* before they com- 'mit *actual Sin*, are *ſaved*: and this is agreeable to the *unanimous Opinion* of the *antient Fathers**, and of the *Primitive Church*, which differ'd from the *Pelagian Hereticks* in this very point; thoſe *Hereticks* pretending that Children were baptiſed *only* that they might be *admitted* into the *Kingdom of Heaven*, whereas the *Orthodox* held, that they ought to be *baptiſed*, eſpecially in caſe of *danger*, for the *waſhing away* the *Guilt* of *original Sin*.

* St. *Cyprian*, *Theophylact*. *Lactant*. *Greg. Naz*. *Origen*, St. *Auguſt*. St. *Ambroſe*, St. *Jerom*, &c.

§ VII. Another *Benefit* of *Baptiſm*, is, that we thereby enter into *Covenant* with *God*, without which, as has been ſaid on the other *Sacrament*, What has a *ſinful Creature* to do with his *offended Maker*? Into that *everlaſting Covenant*, which he has commanded for ever †; that *New Covenant*, which he

† *Pſal*. 109. 11.

has promiſed to make with the *ſpiritual Iſrael*. To give them a *new Heart*, and a *new Spirit*, (*new Principles*, *new Inclinations*) to *ſprinkle clean water* upon them, that they may be *clean*, and to remember their *Sins* and *iniquities* no more. In ſhort, *to be their God*, as he promiſed to *Abraham*, in the *Evangelical Covenant* which he made with him, and all his *ſpiritual Offspring*. * That *Circumciſion* was then the way of admitting into *Covenant* with *God*, and that *Baptiſm* is the *ſame* now, I ſuppoſe none deny, who own any *Sacraments*: *Baptiſm* being alſo ſtiled in Scripture, the *Stipulation*, *Contract*, or *Covenant* of a *good Conſcience*, as good *Interpreters* tranſlate that place in St. *Peter* already mentioned. † Our part of the *Covenant*, (which includes an *Oath* and a *Vow*,) is to *renounce* the Devil, to *believe* what God has *revealed*, to *obſerve* what he has *commanded*; *God's* part, to give us his *Grace* to perform what we *promiſe*, and unſpeakable *Rewards* for our imperfect *Obedience*.

* *Gen.* 17. 7, 8.

† § 3. Ἐπερώτημα *ſtipulatio*, *Luther*, *Beza*, *Grotius*, &c.

§ VIII.

§ VIII. By *Baptiſm*, we are admitted into the *Church*; and conſequently made *Members* of *Chriſt*, the *Churches Head*. The *Jews* were admitted into the *Church*, or made *Proſelytes*, by *Circumciſion*, the *Chriſtians* by *Baptiſm*. 'For as many as are *baptiſed* 'into *Chriſt*, have put on 'Chriſt *; that is, are *myſtically united* to him, and made *one* with him. 'For by *one Spirit* we 'are all *baptiſed* into *one* 'Body †, namely, the 'Church, which is called 'the Body of Chriſt ‖; whence the *Fathers* ſtile *Baptiſm*, the *Door of the Church*, and the *Sacrament* of our *initiation*, or *entrance* into *Chriſtianity*. From which *vital*, more than *political*, becauſe *ſpiritual*, *myſtical* and *ſacramental Union* with Chriſt, proceeds the *Influence* of his *Grace* on thoſe who are *baptiſed*; the *Honour* and *Exaltation* of our *Nature*; the *Benefit* of his *Protection* and *Interceſſion* for us with the *Father*; as from our *Union* with the *Church*, a ſhare in its *Inſtructions*, in its *Privileges*, in all the *Promiſes* Chriſt has made to it, in its *Interceſſions* and *Supplications*, and in the other *Sacrament* of the *Lord's Supper*, as ſoon as we

* *Gal.* 3. 27.

† 1 *Cor.* 12. 13.

‖ *Epheſ.* 4. 12.

we come to *Age* and *Underſtanding* to receive it.

§ IX. By *Baptiſm* we are made the *Children of God*, who were by Nature *Children of Wrath*. 'Tis the *Sacrament of Adoption*, as our *Church* affirms *, which ſeems to mean theſe two things by that *Regeneration*, which in ſo many places it aſcribes to *Baptiſm*, namely, 'The being *grafted* into the Body of 'Chriſt's *Church*, and being made the Chil-'dren of God by *Adop-'tion* and *Grace*. † There is ſomething more in this *Baptiſmal Regeneration*, than barely being *admitted* into the *Church*, or having the *Guilt* of *original Sin* waſhed away: It relates to ſome actual *poſitive Benefit* conferred on the *Believers*, and is the *effect* of our being *engrafted* into the *Church*, and therefore not the thing it ſelf only. 'Except a Man be *born again* 'of *Water* and of the *Spirit*, ſays our Saviour, 'he cannot enter into the Kingdom 'of God. ‖ By *Water* then, as a *means*, the *Water* of *Baptiſm*, we are *regenerated*, or *born again*, whence it is alſo called the *waſhing*

* *Thankſgiving after Baptiſm.*

† *Thankſgiving after Baptiſm, and Collect for* Sunday *after* Chriſtmas.

‖ St. *John* 3. 5.

waſhing of Regeneration. Our *Church* affirms no more of *Baptiſm*, aſcribes no greater *Virtue* to it, than *Chriſt* himſelf has done: Nor does *ſhe* aſcribe it to the *outward waſhing* only, but to the *inward Grace*, which is added to the *outward* to make it a *Sacrament*. We ſay not that *Regeneration* is always *compleated* in this *Sacrament*, but that it is *begun* in it: a *Principle* of *Grace* is infuſed, which we loſt by the *Fall*, which ſhall never be wholly withdrawn, unleſs we *quench* God's *Holy Spirit* by obſtinate *habits* of *Wickedneſs*: There are *Babes* as well as *ſtrong Men* in *Chriſt*. A Chriſtian's Life is *progreſſive*, as is our *natural Life*; and tho' the *Seeds* of *Grace*, ſhould like the *reaſonable Soul*, the *Principle* of *Life*, and of all *Action*, be infuſed in a *Moment*, yet there requires *time* to produce *ſtrong habits* of *Grace*, as well as of *Reaſon*; as every one knows, who is any thing acquainted with his own *Mind*, or with the *Word of God*. And the ſame our *Church* affirms in her *devout Collect* for the *Nativity*, where *ſhe* prays, 'That 'we being (namely *already* in *Baptiſm*) 'regenerate, *and made God's Children by A-* 'doption and Grace, *may daily be renewed by* 'his Holy Spirit Which we learn from St. *Auſtin*, to have been alſo in his time, the Judgment of the *Catholick Church*, who has

theſe

theſe Expreſſions near the end of his Diſcourſe, *de moribus Eccleſ. Cathol.* 'In that 'moſt *holy Law*, ſays he, the *Renovation* of the 'new *Man* is begun, that by *going* on it may 'be *perfected*: in ſome indeed this is done 'ſooner, in others *later*, but in many it pro-'ceeds to a *New Life*, if any Man diligent-'ly regard it. For thus ſaith the Apoſtle, 'Tho' the *outward Man* periſheth, the *in-'ward Man* is renewed *day* by *day*. He 'ſays, 'Tis *renewed* that it may be *perfected*. Thus far he, and indeed 'tis evident that this *Renovation*, tho' to be daily *perfected* in the courſe of a *Religious Life* is yet begun in *Baptiſm*. 'That which is *born* of the *fleſh*, 'is *fleſh*, and that which is 'born of the *ſpirit* is *ſpirit*.* 'The *Holy Spirit* of God 'deſcended *viſibly* on our *Saviour* at his 'Baptiſm.† It deſcended *miraculouſly* on the firſt *Chriſtians* after they were *baptiſed*; on *Simon Magus* himſelf, there ſeems to be little doubt, *Act.* 8. 13, 17. as well as on others, and doubtleſs 'twas his own *Fault* that he loſt it, becauſe he did not *improve* it, but *grieve* and quench it by wilful *obſtinate Sin*: And from hence it is that the Apoſtle ſays, that the *Bodies* even of very *bad Chriſtians* were the *Temples* of the *Holy Ghoſt*, 1 *Cor.* 6. 19. And we are not

* St. *John* 3. 6.

† St. *Matt.* 3. 16.

to

to doubt but this *Holy Spirit* deſcends as *really* ſtill on thoſe that are *baptiſed*, tho' not ſo *viſibly*, ſo *miraculouſly* as he did formerly; whence *Chriſtians* are in *Baptiſm* ſacramentally *waſhed*, *ſanctified*, and *juſtified* in the name of our *Lord Jeſus*, and by the *Spirit of God*. * Nor will this *Holy Spirit* ever leave us, but *ſtrive* with us to *perfect* what is now *begun*, unleſs we finally *leave* him, and *forfeit* his *Protection*, by *neglecting* to *perform* our *Engagements* in *Baptiſm*. Now in conſequence of this *Baptiſmal Regeneration*, and our being therein made the *Children of God*, we are alſo *Inheritors of the Kingdom of Heaven*. For by this we *enter* into it: If *Children*, then *Heirs*, *Heirs* with God, and *joynt Heirs* with Chriſt; and *Inheritors* of that *Kingdom* which cannot be *moved* †. *Baptiſm* doth now *ſave* us, if we *live* anſwerable thereunto, *repent*, *believe*, and *obey* the *Goſpel*. 'Tis that which *admits* us into the *Church* here, and *Glory* hereafter. And many have been of *Opinion*, that by the *Sea of Glaſs* like unto *Cryſtal*, which is mentioned in the *Revelation* ‖, before the *Throne* of God, was figured out our *Baptiſm*, through which we

* 1 *Cor.* 6. 11.

† *Rom.* 8. 17.

‖ *Rev.* 4. 6.

we muſt *paſs* if we ever come to *Heaven.*

§ X. But all theſe *Privileges* imply *Obligations*: Something to be *done* on our parts for the obtaining them: a *Contract* or *Covenant* without *Conditions*, being little better than a *Contradiction*; and the *Conditions* of this *Covenant*, are *Repentance*, *Faith* and *Obedience*. *Baptiſm* is but the way of our *Entrance* into Covenant with God, into the *Church* of God, but the *Obligations* thereof remain as long as our *Lives*, as the *Benefits* reach yet further. *Faith* only without *Repentance* will never ſave us. The Doctrine of the Apoſtles was '*Repent* and 'be *Baptiſed* * for the *Remiſſion* of Sins; and *Repent* and *Believe* the Goſpel: and Truth itſelf has aſſur'd us, that 'except we '*Repent* we ſhall *all* periſh. But yet we are *indiſpenſibly* obliged by our *Baptiſm*; *Firſt*, To *believe* all *Divine Revelation*, eſpecially the *Holy Goſpel*; to believe *Chriſt* the true *Meſſiah*, the *eternal Son of God*, the Saviour of the World, and actually to *truſt* in him for *Remiſſion* of Sins, and eternal Happineſs. And becauſe *all* the *Goſpel* cannot be repeated at *Baptiſm*, the *Church* has all along made uſe of a *Form of ſound words*, comprehending

* *Acts* 2. 38.

prehending the *Subſtance* thereof; and for many ages, that particular *Form* which is called the *Apoſtles Creed*, containing that *Doctrine* which they preacht to all *Nations*: And to this the *Perſon* to be *Baptiſed*, is obliged to teſtify his *aſſent*, either by *himſelf* or *others*. But tho' this be a good *Step*, yet this alone will not *ſave* him. For he muſt not only 'believe Gods Word, but likewiſe 'obediently *keep* his *Commandments*. Thoſe who are *buried* with *Chriſt* in *Baptiſm*, muſt remember they are to be *Dead* to Sin, to walk in *newneſs* of *Life*, and to be careful that they *maintain Good Works*, * agreeable whereunto is the excellent *Advice* of our *Church* to the *Baptiſed*. † 'That 'tis their 'Parts and *Dutys* being 'made the *Children* of *God* and of the *Light* 'by *Faith* in Jeſus Chriſt to walk anſwer-'ably to their Chriſtian Calling, and as be-'comes the *Children* of the *Light*. Remem-'bring always that *Baptiſm* repreſents unto 'us our *Profeſſion*, which is to follow the 'Example of our Saviour *Chriſt*, and to be 'made like unto him, that as he dyed and 'roſe again for us; ſo ſhould we who are 'baptiſed, dye from *Sin*, and riſe again 'unto *Righteouſneſs*, continually mortifying 'all

* *Rom.* 6. 3, 4. *Tit.* 3. 8.

† *Office of* Baptiſm, *Exhortation at the End.*

'all our evil and corrupt *Affections*, and 'daily proceeding in all *Vertue* and *Godlineſs* 'of *living*. And would to God all who are *baptiſed*, would but act according to theſe Directions, which would prevent the unſpeakable *Scandal* which is given by the bad *Lives* of *Chriſtians*, the high *Diſhonour* of *God*, and their *own* eternal *Ruine*.

§ XI. And this *Baptiſm* is to be *perpetual*, to laſt as long as the *Church*, into which it gives *Entrance*; to the *end* of the *World*. It muſt doubtleſs be highly *neceſſary*, ſince without it, in an *ordinary way* there is no *Entrance* into the *Church* or into *Heaven*. The *outward Baptiſm* is thus *neceſſary*, as a *means* to the *inward*; as was *outward Circumciſion* to the *Circumciſion* of the *Heart*; nor would it have availed the *Jews* to plead that they had the *inward*, and that was ſufficient, becauſe whoever had not the *outward* too, that *Soul* was to be *cut off* from among his *People*; he had *deſpiſed*, he had *broken* Gods *everlaſting Covenant*, by *deſpiſing* and *neglecting* the *Seal* of it. *Gen.* 17. 14. A *Seal* muſt be ſomething *viſible*: a *Sacrament* muſt conſiſt of ſomething *outward* as well as *inward*. The very nature of a *Type* implys the ſame: The *Seal* of *Circumciſion* was to laſt among the *Jews*, as long as the *Ceremonial Law* laſted,

laſted, whereunto it obliged them, making them *Debters* to the whole *Law*, * and when that was *aboliſhed*, and *Baptiſm* came in its Room, that muſt alſo laſt by *Parity of Reaſon*, as long as the *Goſpel Covenant*, into which it *admits*, and whereunto it obliges all *Nations*. There is no doubt but our Saviour's *Commiſſion* was to make *Proſelytes* by *baptizing* with *Water*, for ſo the Apoſtles did, which they dared not have done, had not it been contained in their *Commiſſion:* and this of *Gentiles* as well as *Jews*, as is undeniably clear from the *Acts* of the Apoſtles; nay they did not only *permit* but *command* and *exhort* to *outward Baptiſm*. Thus *Ananias* to St. *Paul*. 'Ariſe 'and *be baptiſed*, and *waſh* 'away thy Sins †. Thus St. *Peter* to the *Jews*, 'Re-'pent and *be baptiſed*. ‖ And to the *Gentiles*, and that with *Water*. 'Can any man forbid *Water* 'that theſe ſhould not be *baptiſed*? And it follows he *commanded* them to be *baptiſed* in the *name* of the *Lord:* which was certainly more than a bare *Permiſſion* or *Condeſcenſion* *. And as long as the *Commiſſion* to the Apoſtles *laſted*, as long as

* *Galat.* 5. 3.

† *Acts* 22. 16.

‖ *Acts* 2. 38.

* *Acts* 10. 47.

Chriſt

Chriſt promiſed to be *with* them, in the *Execution* of it, ſo long doubtleſs were they to *exerciſe* it, and to *baptiſe* as well as to *teach*; for the *Commiſſion* is to *both*, as the *Promiſe* is to *both*: But *Chriſt* hath *promiſed* to be *with* them, that is by his *Spirit*, in their lawful *Succeſſors*, till the *End* of the *World*. Which explains that *Expreſſion* of the Apoſtle concerning the other *Sacrament*, that therein *Chriſtians* were to *ſhew forth* the Lords *Death* until he *come*; that is till he *come* at the *laſt day* to *judge* the *world*, *perſonally* and *viſibly*, in like manner as his *Diſciples* ſaw him *bodily* aſcend into *Heaven**: which cannot therefore relate to his *coming* at *Pentecoſt* by his *Spirit*; nor his *coming* to *deſtroy* the *Jewiſh City* and *Nation*, which was by his *power*, not his *perſon*. Nor can the *End* of the *world* be here reſtrained to the *Deſtruction* of *Jeruſalem*, becauſe that was but about Forty Years after *Chriſts Aſcenſion*, and we are not to think the *Commiſſion* was then *voided*, or that *he* has *forſaken* his *Church* ever ſince: which was rather much *confirmed* by this *terrible Deſtruction* which he had *foretold* ſhould befal his *enemies* and *crucifiers*. Beſides that there's another word added, '*always*; Lo I am with

* *Acts* 1. 11.

with you *always* *; which *ſtrengthens* and *explains* that *Expreſſion*, to the *end* of the *World*. And accordingly we are ſure that as well the *Apoſtles* as their immediate *Succeſſors*, did receive all *Nations* into the Chriſtian *Church* by *Baptiſm*, and none *without* it; and have continued to do the ſame ever ſince, and doubtleſs will do ſo to the *End* of the *World*. Nor therefore are thoſe to be heard, who deny the *neceſſity* or *perpetuity* of *outward Water-Baptiſm*.

* St. *Matt.* 28. 20. Πάσας τὰς ἡμέρας.

§ XII. But there's a yet greater *Difficulty* concerning the *Subjects* of *Baptiſm*, whether only *adult Perſons*, who can make a *perſonal*, *publick Profeſſion* of their *Faith* and *Repentance*; or the *Children* alſo of *Believers*, who are brought unto it on account of the *Faith* of their *Parents*, and *Sponſors* or *Sureties*, and may have the *beginnings* of *Faith* and *Holineſs* wrought in them by *Gods Spirit*.

§ XIII. And here before I enter upon this Argument, I think it may not be inconvenient to declare, that I do it not for *Argument's* ſake only. I would have no *Controverſie* with any *Chriſtian* but who ſhould

ſhould be moſt *charitable*, nor would I willingly *provoke* any, but to *Love* and to *good Works*: But yet I am obliged to do what I can to preſerve any that are under my *Charge* from what I my ſelf am convinced is an *Error*, and ſuch is, I am ſatisfied, the *denying of Baptiſm to Infants*, and I ſhall be very glad if theſe *mean Papers* may be uſeful to any others on the ſame Occaſion. Wherein I ſhall firſt lay down the *Grounds* of *Infant Baptiſm*, taken from *Scripture*, *Reaſon*, and *Primitive*, and *univerſal Cuſtom*: And ſecondly, Endeavour to anſwer the *Objections* againſt it.

§ XIV. Our *Grounds* for *Baptiſing* the *Infants*, (at leaſt) of *believing Parents*, are ſuch as theſe. 1. Becauſe all Children are guilty of *original Sin*, and conſequently cannot be *ſaved* in an ordinary way, unleſs that be *waſht* away in *Baptiſm*. 2. Becauſe ſuch Children are *capable* of making a *Covenant*, and *were*, and ſtill *are* under the *Evangelical Covenant*, and conſequently have a right to *Baptiſm*, which is the *initiating Seal* thereof. 3. Becauſe they *may*, and *ought* to *come* to *Chriſt*, are capable of being admitted into the *Church* of *God*, and of ſolemn ſacramental *Dedication* to him. 4. Becauſe the *Jews* did make *Proſelytes* of

of Children by *baptiſing* as well as by *circumciſing* them; and conſequently, our *Saviour* commanding his *Diſciples* to make *Proſelytes* out of all Nations by *Baptiſm*, and not forbidding them to receive *Children*, they muſt needs *baptiſe* them alſo. 5. It is very probable, if not poſitively certain, from the *Acts* of the *Apoſtles*, that the *Apoſtles* did *baptiſe Infants*. 6. As it is certain that the *firſt Chriſtians* did ſo, and the *Church* of *God* have continued to do it, in all *Places* and all *Ages*.

§ XV. The firſt Argument for *Infants Baptiſm*, may be taken from their being guilty of *original Sin*, and conſequently, in an *ordinary way* they cannot be *ſaved*, unleſs that be *waſhed away* by *Baptiſm*. That there is ſuch a thing as this *original Guilt* or *Stain* of our Natures, ſee *Section* VI. where it is alſo proved, that it is in it ſelf *damnable*, as it muſt certainly be, if it makes us the *Children of Wrath*; and if the *Offence* of the firſt *Adam* has rendred all *Mankind* obnoxious to *Judgment*, to *Condemnation*, and to *Death*. It is true, the ſecond *Adam* has found a *Remedy* by his own *Death*, but the *Merits* thereof are only to be applied in the uſe of thoſe *means* he has appointed, the chief of which are the *Sacraments*.

ments. All good Chriſtians believe *one Baptiſm* for the *Remiſſion of Sins*; we being therein *born again*, not of *corruptible Seed*, but of *incorruptible.** *Baptiſm* is the *ordinary way*, to which God has *tied* us, tho' he may not have *tied* himſelf. Where it is *not to be had* indeed, the *Caſe* is *different*, but what are *extraordinary Caſes* againſt a certain ſtanding *Rule*? That *original Sin* is really *waſht* away in *Baptiſm*, has been already proved; and that the ſame has been the *unanimous Opinion* of the *antient Churches*: And on that account, we think we have great Reaſon to *baptiſe Infants*, as did the *Holy Fathers* of old, that they may thereby be made *Inheritors of the Kingdom of Heaven.*

* 1 St. *Pet.* 1. 23.

§ XVI. A ſecond Argument for the *Lawfulneſs* of *Infant's Baptiſm*, is, becauſe they are capable of making a *Covenant*, and *were*, and ſtill *are*, under the *Evangelical Covenant*, and conſequently have a *right* to *Baptiſm*, which is the *entring Seal* thereof.

That *Infants* are capable of entring into a *Covenant*, I prove from *God*'s own Words to the People of *Iſrael*, Deut. 29. 10, 11, 12. 'Ye ſtand this day all of you before the Lord 'your

'your God, your Captains, *&c.* with all the 'Men of *Iſrael.* Your *Little Ones*, your 'Wives, and thy Stranger, *&c.* That thou 'ſhouldeſt *enter* into *Covenant* with the Lord 'thy God. *God* would never have *made* a *Covenant* with *Little Ones*, if they had not been *capable* of it; 'tis not ſaid *Children* only, but *Little Ones* (ſuch as Chriſt particularly orders his *Diſciples* to ſuffer to come to him, of which more below) and is tranſlated in the *Greek* by a word that ſignifies *Infants*, or *Innocents* *. The *Cuſtom* of *Nations*, and *common Reaſon* of *Mankind*, does alſo *prove* that *Infants* may *enter* into a *Covenant*, and may be obliged by *Compacts* made in their *Names* by *others*, and may receive *Advantage* by them. The *Apoſtle* argues from a *Man's Covenant*, which he ſays cannot be *diſanull'd* to God's *Covenant* †; and ſurely, we may follow his *Example*. *Infants* may be ſtill, as they were of *old* in *Circumciſion*, actually *obliged* to perform that for the *future*, which they cannot *actually* perform at the *Time* of their *entring* into ſuch *Obligation*.

* *Ezek.* 9. 6. טַף וְנָשִׁים. Νήπια καὶ γυναῖκας. *The ſame word that is uſed in thoſe antient Conſtitutions aſcrib'd to the Apoſtles.* Βαπτίζετε τὰ νήπια ὑμῶν. *Baptiſe your Infants.*

† *Galat.* 3. 15.

The *Infants* of *Believers*, the *true Children* of faithful *Abraham*, always were under the *Goſpel Covenant*. They were *included* in it, they had a *right* unto it, and to the *Seal* of it; as an *Heir* has *right* to an *Eſtate*, an *Infant Prince* to a *Crown*, tho' there are ſome *Solemnities* required to give them *Inveſtiture*, and *actual Poſſeſſion* of them. The *Covenant* with *Abraham* was a *Goſpel Covenant*. The *Condition* the ſame, namely *Faith*, which the *Apoſtle* tells us, was accounted unto him for *Righteouſneſs* *; the inſeparable *Fruit* of which *Faith* was *Obedience*, for by *Faith* he left his *Country*, and offered his *Son* †. The *Benefits* were the ſame, for God promiſes to *be his God, and the God of his Seed after him* ‖; and he can promiſe no more to any *Creature*, for this includes all *Bleſſings* of this *Life* and a *better*. The *Mediator* the ſame, for it was in *his Seed*, that is, *in Chriſt* *; that all the *Nations* of the Earth were to be *bleſſed*: on which account the *Apoſtle* ſays, *that the Goſpel was preached unto Abraham* †. The ſame *Promiſe* that was made to *him*, the

* *Gal.* 3. 15.

† *Heb.* 11. 8, 17.

‖ *Gen.* 17. 8.

* *Gen.* 22. 18. *Gal.* 3. 16.

† *Gal.* 3. 8.

the ſame *Covenant* that was made with *him*, was made with *his Children* after *him*, for ſo it is expreſly ſaid *; and upon that account it is called an *Everlaſting Covenant*. In this *Covenant*, *Children* were obliged to what they *knew* not, to the ſame *Faith* and *Obedience* which *Abraham* performed, or elſe no *Benefit* by it. It reaches beyond the *Law*; for the *Apoſtle* expreſly *diſtinguiſhes* this from it †. 'Tis true, there was ſomething *legal* that was a ſort of an *appendage* unto it, namely, a *temporal Promiſe* of *Canaan* to *Abraham* and his *Poſterity* ‖; 'To thee and to thy 'Seed after thee, will I 'give the *Land of Canaan*. But this was but like a *Codicil* annexed to a *Will*, not the *chief* or *main* part of it; for neither *Abraham* nor the *Patriarchs* did actually inherit *Canaan*; but as the *Apoſtle* argues, God had prepared *better Bleſſings* for them, even *Spiritual* and *Heavenly*, for which cauſe he was not aſhamed to be called their *God* *. Now, to *Abraham* and his *ſpiritual Offspring* were the *Promiſes* made in *Chriſt*, and the ſame which

* *Gen.* 17. 7. *Gal.* 3. 7.

† *Gal.* 3. 17.

‖ *Gen.* 17. 8.

* *Acts* 7. 5. *Heb.* 11. 10, 14, 16.

are of *Faith*, the ſame are the *Children* of *Abraham*, and *bleſſed* together with him *. *Circumciſion* was the *Seal* of that *Covenant*, and therefore 'tis it ſelf figuratively called *the Covenant* †. The *Children* of thoſe who profeſs'd the *true Religion* were hereby admitted into the *Covenant* which *God* then made with his *People*, and obliged to the *Conditions* of it, as when the *Law* was added, to the *Obſervation* of that alſo; for he that is *circumciſed*, ſaith the Apoſtle, *is Debtor to the whole Law*; *Gal.* 5. 3. that is, was obliged to fulfil it when he came to age, as being thereby made a *Member* of the *Jewiſh Church*, and bound to obſerve all its *political* and *ceremonial Conſtitutions*, as were the *Proſelytes of Juſtice*, who were *circumciſed*, whereas the *Jewiſh Writers* tell us, that the *Proſelytes* of the *Gate*, who were admitted by *Baptiſm* only, were only obliged to the *ſeven Precepts of* Noah: And this St. *Paul* very well knew, having been bred a *Phariſee*, and well acquainted with their *Traditions*. When therefore the *old Seal* of *Circumciſion* was taken off, this of *Baptiſm* was added by our *Saviour* in its room; one *poſitive Inſtitution* ſucceeding another. A *new Seal* to *Abraham*'s *Covenant*; the *Seals* differred,

* *Gal.* 3. 7. *Rom.* 4. 13.

† *Acts* 7. 8.

ferred, but the *Deed* was the ſame, only that part of it ſtruck off, which was purely *political*, relating to the *Jewiſh Nation* and temporal *Canaan* only. And that *Baptiſm* did really come in the room of *Circumciſion*, we may learn as well from the clear *Reaſon* of the *thing*, as from the Apoſtle's *Argument* *, where after *Circumciſion*, he mentions *Baptiſm*, as that wherein God has *forgiven us our treſpaſſes*; to which he adds, the *blotting* out the *hand-writing* of *Ordinances*, relating plainly to *Circumciſion*, and other uſages among the *Jews* †; which as fairly implies that *Baptiſm* came in the room of *Circumciſion*, as our Saviour's ſtiling the *other Sacrament*, the *Paſſover*, does prove that it was inſtituted inſtead of it, St. *Luke* 22. 15. Nor is it any more a proof that *Baptiſm* did not ſucceed *Circumciſion*, becauſe it differs in ſome *Circumſtances* (as that they were generally (not always) *circumciſed* the 8*th*. day, that the *Males* only were *circumciſed* for obvious *Reaſons* of *Decency*, and the like, whereas *both Sexes* are *baptiſed*), then the ſame *Reaſon* would prove, that the *Lord's Supper* did not ſucceed the *Paſſover*, which we know did in many more *Circumſtances*

* *Col.* 2. 11. 12, 13.

† *The Fathers are unanimous that this is the meaning of the Scripture now quoted.*

differ from it, than *Circumciſion* did from the other *Sacrament*.

§ XVII. A *Third Argument* for the *Baptiſing* of *Infants* is, becauſe they *may*, and *ought* to be made *Proſelytes*; they ought to *come to Chriſt*, being capable of *admiſſion* into the *Church of God*, and conſequently of *ſolemn, ſacramental Dedication* to him.

That *Infants* ought to be made *Proſelytes*, or which is the ſame, *to come to Chriſt*, is evident from his own words, St. *Matth.* 14. 13, 14. 'They brought *little Children* to 'Chriſt and the Diſciples rebuked them. 'And Jeſus ſaid, ſuffer *little Children* to *come* 'unto me, and *forbid* them not, for of ſuch 'is the Kingdom of Heaven. Which is carried yet farther by St. *Luke* 14. 18. 'They brought unto him *alſo* (it ſhould be render'd *even*) 'Infants, that he ſhould 'touch them, *&c.* And again, St. *Matth.* 18. 2. and onward. 'He called a *little* 'Child, and ſaid, except ye be converted 'and become as *little Children*, ye ſhall not 'enter into the *Kingdom of Heaven*. And *ver.* 5. 'Whoſoever ſhall receive one ſuch 'little Child in my Name, receives me. 6. 'But whoſo ſhall offend one of *theſe* 'little ones which *believe* in me, it were 'better for him that a Mill-ſtone were 'hanged

'hanged about his Neck, and that he were 'drowned in the debth of the Sea. In which place our *Saviour* having ſpoken of *little Children, Infants, Children in Age*, in all the former part of his *Diſcourſe*, and undoubtedly mentioned them *four times* one after another, it cannot be reaſonably ſuppoſed that he ſhould all of the ſudden change the *Senſe* of the word, and ſpeak of *little Children* in a *metaphorical* or *figurative Senſe* in the ſixth Verſe, when he ſays that they *believed* in him. Theſe *Children* were ſo *little*, that they were *brought* to him, which yet our *Saviour* ſays, did *come* unto him; ſo *little*, that he took them up in his *Arms*. And yet he *rebuked* his *Diſciples* for endeavouring to hinder their *coming* unto him. Chriſt's *Command* reſpected the *future* as well as *preſent*: his *Diſciples* or *Miniſters* are ſtill to ſuffer *Infants* to *come*, that is, to be *brought* unto *Chriſt*. They cannot now *come* unto him, but by being *brought* unto the *Church*, by being made *Proſelytes* to *Chriſtianity*. They cannot do this but by *Baptiſm*, therefore they ought to be *baptiſed*. 'For of *ſuch* is the *Kingdom of Heaven*, or of *God*; not of *ſuch* only as were *like* theſe *Infants*, but of *thoſe very Infants*, for if *they themſelves* were not fit to be *Subjects* of that *Kingdom*, How could *others* be ſo, becauſe

they were *like* them? 'But except a *Man* 'be born of *Water* and of the *Spirit*, he 'cannot enter into the Kingdom of God. *Infants* are therefore capable of being thus born in *Holy Baptiſm.* They are capable of being *admitted* into the *Church*, and have a *right* unto it. They were in the *Church* of *God* under the *Old Teſtament*, being admitted by *Circumciſion*, nor are we to ſuppoſe that they are in a *worſe Condition* under the *Goſpel*, than they were under the *Law*; nor would our *Saviour*, ſurely, take away any *Privileges* which they enjoyed, but rather make *Additions* to them. He, indeed, actually commands his *Diſciples* to admit *Children* as *Proſelytes*, when he *bids* them ſuffer *ſuch* to *come unto him.* The *Children* of *believing Parents* have a *right* to the *Kingdom of Heaven*, therefore to *admiſſion* into the *Church*, and conſequently to *Baptiſm*, there being no other way of admitting them. Again, *Chriſt* here expreſly ſtiles them *Believers*; 'one of *theſe little ones* which *believe* in me: Why therefore, ſhould not the *Infants* of *Believers* be thought capable of the *beginnings*, of the firſt *Principles* of *Faith* as well as of *Reaſon*; and therefore of *Baptiſm*, according to our Adverſary's own *Argument*? They are ſaid to have *Holineſs* as well as *Faith*; 'your

'*Children*

'*Children* are *Holy*, ſays the Apoſtle to the *Corinthians* *, 'and that e-
'ven of *one* believing Pa- * 1 *Cor.* 7. 14.
'rent, *initially* and *federally*
'Holy: and if they are ſo, who can forbid *Water*, that they ſhould be *baptiſed*? It has been the Cuſtom of ſome of the moſt ſenſible Leaders of the *Antipædobaptiſts* themſelves, ſolemnly to *dedicate Children* to *God* ſoon after their *Births*, with *Prayer*, and the *like*: and if they are capable of this, why not alſo of a *ſacramental Dedication*, which I cannot imagine how any Perſon can *oppoſe*, who conſiders the *Need* which *Infants* have of it, the *Capacity* they have for it, the great *Benefits* they receive by it, and the *terrible Danger* of *neglecting* it.

§ XVIII. A fourth Argument for the *Baptiſing* of *Infants* is, becauſe the *Jews* did make *Proſelytes* of *Children* by *Baptiſm*, as well as by *Circumciſion*, and conſequently our *Saviour* commanding his *Diſciples* to gather *Proſelytes* out of all *Nations* by *Baptiſing* them, and not *forbidding* them to receive *Children* as well as *others*, they muſt needs *baptiſe* Children alſo.

That the *Jews* did certainly admit *Proſelytes* by *Baptiſm*, as well as by *Circumciſion*, and that *whole Families* together, *Chil-*

dren, as well as their *Parents*; we have the unanimous *Teſtimony* of their moſt ancient, learned, and authentic Writers, as has been abundantly made good by Dr. *Hammond*, Dr. *Lightfoot* and others, who have laboured on this Subject. The *Males* they received by *Baptiſm* and *Circumciſion*; the *Women*, by *Baptiſm* only, which includes a ſufficient Anſwer to a little Cavil againſt the ſucceeding of *Baptiſm* in the room of *Circumciſion*. That this is not a *novel Cuſtom*, which the *Jews* have learnt from the *Chriſtians*, we may be ſatisfied by their *inveterate hatred* againſt them, and eſpecially againſt their *Sacraments*. Beſides, they themſelves deduce this *Practice* from the *Old Teſtament*, from *Jacob*'s commanding all his *Houſhold* to be *clean*, and change their *Garments*, wherein were included the *Maid Servants*, thoſe *Captives* which his Sons took from *Sechem*, and others *. And the ſame *Cuſtom* it's ſaid they continue to this day, and receive *Proſelytes* by *Baptiſm*, as well as by *Circumciſion*. As for the *Conſequence*, it ſeems unavoidable, unleſs the *Matter of Fact* could be diſproved, on which it is grounded. Nay, it would hold firm, were it from *Circumciſion* only, which has been proved to *ſucceed* Baptiſm. For if it was the

* *Gen.* 24. 24. 25. 2.

the *Cuſtom* of the *Jews*, when they gathered *Proſelytes* out of all *Nations*, to admit *Children* among others by *Circumciſion*, tho' they could not actually ſignify their *Belief* of the *Law*, nor promiſe *Obedience* to it; then the *Apoſtles* who were ſent to make *Proſelytes* to *Chriſtianity* by *Baptiſm*, could never think of excluding *Children*, whom the *Jews* before *admitted*, (ſeeing the *Reaſon* for their *admiſſion* was the ſame in both caſes,) unleſs our *Saviour* had expreſly forbidden it. If it be asked wherefore *Infants* are not as capable of *receiving* the *Lord's Supper* as of *Baptiſm*, we anſwer, that the *Reaſon* is plain, becauſe the *Lord's Supper* is a *confirming Seal*, *Baptiſm* only the *entring Seal* of the *Covenant*, by which *Children* may now be *admitted* into it, as they were of old by *Circumciſion*. But we may argue more ſtrongly, that the *Apoſtles* did *admit Children* for *Proſelytes* by *Baptiſm*, as well as we know they *admitted Women*, tho' neither of them actually mentioned in their *Commiſſion*, becauſe it was the *Cuſtom* of their *Country* to do both, and neither was *forbidden* by our *Saviour*: As if any of our *Miniſters* goes among the *Heathens*, and converts them, he would certainly *baptiſe Infants*, and give the other *Sacrament* in both *kinds* to the *adult*,

adult, becauſe ſuch was the *practice* of thoſe *Proteſtant Churches* whence he went.

§ XIX. A fifth Argument for the *Baptiſing* of *Infants*, is becauſe it is very probable, if not poſitively certain, that the *Apoſtles* themſelves did *baptiſe* them. Suppoſing thoſe *two* Inſtances of *Baptiſing* Women had not been recorded in the *Acts of the Apoſtles*, yet we might fairly have concluded, that when ſo many *Thouſands*, ſo many entire *Houſholds* were baptiſed, *Women* were not excluded, eſpecially when it was the known *Cuſtom* of the *Jews* to admit them *Proſelytes* by *Baptiſm*: and the ſame holds of *Children*, nay, more ſtrongly, on the account of *Circumciſion*: 'three Thouſand were *baptiſed* in *one* 'day by the *Apoſtles* *, and it is likely five Thouſand in another †; And can it rationally be ſuppoſed that there were no *Children* among ſuch *vaſt Numbers*? Nay, does it not ſeem highly probable there might be many *ſuch* there, ſome in their Mothers *Arms*, others in their *Hands*, as is uſual in ſuch a publick *Concourſe*, eſpecially when there were *Children* preſent at the *Repetition* of the *Law* already

* *Acts* 2. 41.

† *Acts* 4. 4.

already mentioned; and likewiſe at our Saviour's *preaching*, who in his miraculous *Feaſt*, is ſaid to have fed five Thouſand Men beſides *Women and Children* *. Again, the Apoſtles *baptiſed* many *Families*, or *Houſholds*; nay, we hardly read of the *Maſter of a Family* who was made a *Convert*, and *baptiſed*, but his *whole Family*, as was before the Cuſtom among the *Jews*, were *converted*, *proſelyted*, and *baptiſed* together with him. Thus the *Jaylor's Houſhold* †, *He* and *ALL* his. The *Houſhold* of *Gaius*, which was ſo *large*, that he is called the *Hoſt* of the *whole Church* ‖, of *Stephanus*; and *Criſpus*, the *chief Ruler* of the *Synagogue*, and *ALL* his *Houſe*. Can we, I ſay, ſuppoſe, that in all theſe *Houſholds*, which we read, were without exception, *baptiſed*, there ſhould not be ſo much as one *Child* or *Infant*, when we may obſerve very few of our own *little Families*, taking them one with another, that are wholly without *Children*? But what if beſides all this we ſhould find ſomething ſtill more *expreſs* for the *Baptiſing* of *Children* in the *Acts of the Apoſtles*? In St. *Peter's* Sermon

* St. *Matt.* 14. 21.

† *Acts* 16. 33.

‖ *Rom.* 16. 23.

already

already mentioned, *Acts* 2. 38. thus he exhorts, 'Repent and be *baptiſed every* 'one of you, in the Name of Jeſus Chriſt 'for the Remiſſion of Sins, *&c.* For the 'Promiſe is to *you*, and to *your Children.* The Anſwer was indeed to thoſe *adult Perſons*, who ask'd, What ſhall we do? Theſe he bids *Repent* and be *baptiſed*; but it reacht further than to thoſe that made the Queſtion; and tho' *Children* could not actually *Repent*, yet they might be *baptiſed*; and there are two things in the words which ſhew they were here included. 1. Becauſe the *Apoſtle* addreſſes himſelf to *every one of them*, and among *every one*, *Children* muſt be contained. 2. They are expreſly mentioned, 'The *Promiſe* is to *you*, and 'to *your Children*, without any exception, 'and to all that are afar off, even as 'many as the Lord your God ſhall call. That is, all *Gentiles* to whom the *Apoſtles* or their Succeſſors ſhould come to gather *Proſelytes* from among them.

§ XX. The laſt Argument for *baptiſing* of *Infants*, may be taken from the general *Practice* of the *Chriſtian Church*, in all *Places*, and all *Ages* ſince the firſt planting of *Chriſtianity*. For the *Truth* whereof,

whereof, we have unexceptionable *Evidence* in antient Writers. St. *Auſtin* *, for the *Latin* Church, who flouriſhed before the Year four Hundred, and *Origen* † for the *Greek*, who was *born* in the *Second Century*, and famous about the middle of the *Third*, both affirming, not only that the *univerſal Church* did then *Baptiſe Infants*, but likewiſe that they received this *Cuſtom* of *Baptiſing* them from the *Apoſtles* themſelves, as we know they alſo did the *change* of the *Sabbath*, and other *things* of like nature, not clearly aſſerted in the *Scriptures*. St. *Auſtin* ſpeaks of it in the moſt poſitive Expreſſions, 'procul-'dubio, ſays he, *without doubt*, it was de-'livered down from our *Lord* and his *Apo-'ſtles*. St. *Cyprian* is likewiſe clear for it, and a whole *Council* with him, as appears in his Epiſtle to *Fidus*, and other places. So is *Athanaſius*, who flouriſhed *Anno* Three Hundred Twenty Six, and he founds *Infant-Baptiſm* on the ſame places which we ſtill make uſe of to the ſame purpoſe, 'ſuffer 'little *Children* to come unto me. Now are your *Children Holy*, *&c.* St. *Chryſoſtom* is of the ſame mind, and proves the *Neceſſity* of *Children*'s

* *St.* Auguſt. *de Geneſi ad Literam.* Lib. X. Cap. 23.

† Origen *on the 6th. of the* Rom.

Children's *Baptiſm*, from their being guilty of *original Sin*. And even *Gregory Nazianzen* is for having them *baptiſed* in *mere Infancy*, in caſe of *Danger*, which he founds on the *Circumciſion* on the *eighth day*; and tho' in no *Danger*, he would not have it *deferred* till they were *above* three Year old. Tho' even this was a *ſingular Opinion* of his, but ſuch as does *no* Service to the Cauſe of the *Antipædobaptiſts*, ſince they are for *baptiſing adult Perſons* only. *Siricius* Biſhop of *Rome*, about the middle of the *fourth Century*, was for the *baptiſing* of *Infants*. So was St. *Ambroſe*. And to go higher, tho' *Tertullian* ſeems to have been much of the ſame mind with *Nazianzen*, as to the *delaying* their *Baptiſm*, yet his very *Advice* in this *matter*, fairly implys, that it was then the *general Cuſtom* to *baptiſe Infants*. And he in other places affirms that of *Baptiſm*, which is a *ſound Argument* for admitting *Infants* to it, namely, that it is *neceſſary to Salvation*, and that without it, *none can enter into Heaven*. *Juſtin Martyr*, ſays, that the *outward Circumciſion* which was to be performed on the *eighth day*, was a *Type* of the *true Circumciſion*; that *Chriſtians* received this *true ſpiritual Circumciſion* by *Baptiſm*, thro' *God's Mercy*, we having *need* of it, becauſe all

born

born Sinners, and that it was free for *all Perſons* to *receive* it *; and therefore he muſt include *Infants* as well as *others*. And to the ſame purpoſe, *Irenæus* Biſhop of *Lyons* in *France*, who was partly *co-temporary* with *Juſtin Martyr*, both of them flouriſhing near the middle of the *Second Century*; for he mentions, *Infants*, *Children*, *young* and *old*, as *born again* unto *God* by *Chriſt*: Now 'tis notorious, that by being *born again*, or *Regeneration*, the Fathers underſtand *Baptiſm*, which is called in the *Scriptures* alſo, as has been already obſerved, *The Laver of Regeneration*. Nor is it any *valid Objection*, that ſeveral in the *Primitive Church* did delay their *Baptiſm*, and ſome of them to the *Hour* of *Death*; ſince this proves more than the *Objectors* would have it, who are not for *delaying* it till this time; and beſides, they did this upon particular *Reaſons* †, ſome becauſe they thought all Sins *damnable* which were committed *after Baptiſm*; others, becauſe they were of Opinion that *Baptiſm* purg'd away all *Sin*, *original* and *actual*; and it may be more than either, becauſe they were *unwilling to leave their Sins*, and live a *ſtrict* and an

* *Juſt. Mart.* ἡμεῖς διὰ τὸ βαπτίσματος ἐλάβομεν, καὶ πᾶσιν ἔφετον ὁμοίως λαμβάνειν.

† *See this elaborately handled by* Mr. Walker *in his excellent Treatiſe of* Infant-Baptiſm.

an *holy Life*; but this no more ſhows the *deferring* of *Baptiſm* to have been the received *Doctrine* of the *Church*, than it is the *Doctrine* of the *Church* of *England*, that People may without *Sin* abſent themſelves from the other *Sacrament*, becauſe too many actually do it, and 'tis to be feared for the ſame *Reaſon*, namely, leſt they ſhould be *obliged to forſake their Sins*, and lead a *better Life*. But this, we affirm, that there is not *one Inſtance* to be found in *Antiquity* of any *Orthodox Chriſtian*, who denied *Baptiſm* to *Children*, when brought to be *baptiſed*; and believe we may be poſitive that not one of the Fathers, or antient Writers, for the firſt Eight Hundred Years at leaſt, ever held it *unlawful*. And that it has been the *Practice* of all the *regular Churches* ever ſince, is as clear and manifeſt, whereas we know that whenever the *Popiſh Errors* were brought into the *Church*, they were neither early, nor univerſally received. For, not only our own *Anceſtors* when firſt converted to *Chriſtianity*, not only all our *European* Churches, but the *African* too, formerly did, and ſtill do *baptiſe* their *Children*, both the *Coptis* in *Egypt*, and the *Abyſſines* in *Ethiopia*; as well as the *Churches* of *Aſia*, and even thoſe of St. *Thomas*, who had for many Ages, ſcarce any *Correſpondence* with our Parts of

of the World. The *Matter* of *Fact* being thus cleared, we may reaſonably conclude from it, that ſince *Infant-Baptiſm* has been generally *received* and *practiſed* by the *Church* of *God* in *all Places* and *Ages*; ſince we can track it up as high as thoſe who lived in the *pureſt Ages* of the *Church*, and were almoſt *cotemporaries* with ſome of the Apoſtles, (for *Polycarp*, who was *Irenæus* his Maſter, lived in ſome part of the *Firſt Century*) for theſe Reaſons we cannot think it *unlawful*, we muſt believe as St. *Auſtin* ſays, that it was certainly handed down from *Chriſt* and his *Apoſtles*, and that as it has now continued without interruption in the *Church* of *God* for near *Seventeen Hundred Years*, ſo it will by *God*'s *Grace* continue therein, in like manner, to the *End of the World*. Whereas on the contrary, it would follow that if *Infant-Baptiſm* were not true *Baptiſm*, there has been yet no *true Church* ſince our *Saviour*, ſince there has been none which did not *baptiſe Infants*; no *entire Church* which has thought it unlawful, though ſome *private Perſons* ſhould have had *private Opinions*. Not even thoſe of *Piedmont*, though it is true, they often *delaid Baptiſm* when they could not have it without the *ſuperſtitious Appendages* of the *Romaniſts*; and if there were any ſheltered

ſheltered amongſt them who did wholly *deny Baptiſm* to *Infants*, they alſo denied *Baptiſm* it ſelf, and the other *Sacrament*. I ſhall cloſe this *Head*, and the whole *Argument* for *Infant-Baptiſm*, with this one *Remark*; That if there be no *true Church* but that of the *Antipædobaptiſts*, that *Promiſe* has never yet been fulfilled, 'That *Kings ſhould be nurſing Fathers, and Queens nurſing Mothers to the Church*; for they never had but one *King* and *Queen* of their *Opinion*, and thoſe they do not love to hear of: Now, we are not to think that *God* has *forgotten this Promiſe* for 1700 Years together; nor will they affirm it, there having been many excellent *Kings* and *Princes*, *Protectors* of *Churches*, which have *baptiſed Infants*, and have been in their Infancy themſelves *baptiſed*; whence it it follows, that *Infant-Baptiſm* is *true Baptiſm*, and that thoſe are *true Churches* who uſe it if there ever yet were any ſince our *Saviour*.

§ XXI. To ſum up the Evidence for *Infant-Baptiſm*: If *outward Baptiſm* be generally, and in an *ordinary way neceſſary to Salvation*; if *Infants* may be *ſaved* as well as others, and we ought to *neglect* no *means* to *ſave* them. If our Saviour *commands* ſuch to *come*, to be *brought* unto him, and did *himſelf*

himſelf put his Hands upon them, and *bleſs* them, and called them *Believers*, and ſays, 'That of *ſuch* is the *Kingdom* of *Heaven*, and was *angry* with thoſe that would have kept them from him, and ſaid, 'It was 'better for any to have a Mill-ſtone tied a-'bout his Neck and be caſt into the Sea, 'than to *offend* them; and it be the great-eſt *Offence* to keep them from *Baptiſm*, which is the *Gate* to the *Church*, and ſo to *Heaven*; If the *Children* even of *one believing Parent* have *Holineſs*, *federal Holineſs*, by their Parents *Charter*, and may have the *beginnings* of *real actual Holineſs* wrought in them by the *Holy Ghoſt*, becauſe they have had *extraordinary Gifts*, and are therefore much more capable of the *ordinary*; if they are *capable* of making a *Covenant*, or having a *Covenant* made for them by *others*, with *Privileges* and *Obligations* annexed; if they have *right* to be *Members* of a *Church*; if they were in the *Jewiſh Church*, and even in *Abraham's Covenant*, which was a *Covenant* of *Faith*, an *Evangelical Covenant*, and were never *excluded* by *Chriſt*, who would rather give them *new Privileges*, than leſſen the *old*; if ſuppoſing our *Saviour* had deſigned that *Children* ſhould *not be baptiſed*, he muſt have *expreſly* and formally *excepted* them from *Baptiſm*,

tiſm, and have *forbidden* his *Apoſtles* to *baptiſe* them, which otherwiſe they would certainly have done, becauſe the *Jews* did admit *Children* to be *Proſelytes* by *Baptiſm*, as well as *grown Perſons*; and yet 'tis not ſo much as *pretended* that he ever did thus *forbid* them; nay, he *commanded* his *Apoſtles* to *make Diſciples* out of all *Nations* by *Baptiſm*, as the *Jews* did before them; if it is highly probable, even from the *Letter* of the *ſacred Scripture*, that the *Apoſtles* did *baptiſe Children*, becauſe they frequently *baptiſed whole Houſholds*, and it would be ſtrange if there ſhould be no *Children* among them; and it was the way among the *Jews*, to make *Proſelytes* of *whole Families*, *ſmall* and *great* together; if the *whole Church* of God, has in all *Places* and *Ages*, for almoſt Seventeen Hundred Years together, *baptiſed Children*, and *continue* it now, and were never *oppoſed* till the laſt *Century* by ſome in *Germany*, who were far from being of the beſt *Characters*, and if they were in the *right*, and we *miſtaken*, it would follow, that there has been no *true Church* ſince our *Saviour* and his *Apoſtles*, and that all the *old Fathers*, and *Biſhops*, and our firſt *Proteſtant Reformers*, and *Martyrs* were either *deceived* themſelves, after their moſt *diligent ſearch* for the *Truth*,

Truth, or elſe did *delude* wilfully, and *deceive* others: Laſtly, if there are ſo many *high* and *ineſtimable Benefits* conferred in *Baptiſm*, no leſs than *waſhing away* the *damning Guilt* of *original Sin*, and *weakning* the *Power* of it, by the *application* of our *Saviour*'s *merits*, the *engrafting* us into *Chriſt*, by *making* us *Members* of his *Church*, and thereby *giving* us a *right* to all the *Graces* and *Promiſes* of the *Goſpel*, the *beginning* of *Regeneration*, the *ſolemn early* ſacramental *Dedication* of us to the *Service* of the *bleſſed Trinity*, all which *Infants* are *capable* of, as well as *grown Perſons*: If all this be true, as I hope I have made it out from the *Word* of *God*, from *good Reaſon*, and from the *Judgment* and *Practice* of the *univerſal Church*; then ſurely it follows, that *Infants may be baptiſed*, that they *ought* to be *baptiſed*, that our *Church* does *well* in *baptiſing* them, that the *Univerſal Church* has done *well* in *baptiſing* them; that thoſe do *extremely ill* who *neglect* it, that thoſe are dangerouſly *miſtaken* who *forſake* the *Church*, becauſe ſhe continues in the *true Faith*, *Doctrine* and *Practice* of the *Apoſtles*, and yet *deny* not to *communicate* with thoſe who hold *dangerous* and *damnable Hereſies*, who ſome of them *deny the Lord that bought them*, by denying the *Divinity* of our *Saviour*, who

who many of them *believe*, *affirm*, and too many *teach*, that the *Soul ſleeps till the Reſurrection:* As on the other ſide, it will follow, that thoſe are in a *ſafe* and *happy Condition*, who *lead a Holy Life*, and continue in the *Fellowſhip* of the regular eſtabliſhed *Church* of this *Nation*, a *ſound Member* of the *Univerſal Church* of *Chriſt*; and therefore, tho' ſome may *leave* it, tho' many live *unworthy* of it, yet we are aſſured *Chriſt* will not *forſake* his *own*, he will not *forget* his *Promiſes*, it is founded on the *Rock* of *Ages*, and we truſt, the *Gates of Hell ſhall never prevail againſt it.*

§ XXII. Having thus eſtabliſhed the *Truth* in *Controverſie*, I come to anſwer thoſe *Objections* which are commonly brought againſt it, tho' indeed they may be all, or moſt of them eaſily anſwered from what has been already ſaid, and an *honeſt*, and *well meaning Chriſtian*, may be well eſtabliſhed in the *Faith*, and yet not fit for *doubtful Diſputations*, which are to be left to thoſe who have more *Learning*, *Time* and *Ability* to manage them.

§ XXIII.

§ XXIII. I think their main *Objection*, and which they moſt frequently make uſe of, is drawn from the miſtaken *Interpretation* and *Application* of our Saviour's words to his Diſciples, in the 28 of St. *Matthew* and 19. 'Go and *teach* all Nations, bapti-'ſing them in the Name of the Father, *&c.* Here, ſay they, *Teaching* is put before *Baptiſing* whence they argue that all Perſons ought to be *taught* before they are *baptiſed*, and that ſince *Infants* are uncapable of being *taught*, they are alſo uncapable of *Baptiſm*.

In anſwer, 1. The *Order* of *Words* is no certain Rule for the Order of *things*, either in common *Speech*, or in *Scripture*: We uſually ſay, a Man was *bred* and *born* in ſuch a place (and the *Latins* accordingly, *nutrit*, *peperitque*) by a common Figure: and many Inſtances of the ſame nature might be given from the *Scripture*, which as the *Rabbies* tell us, 'ſpeaks with the Tongue of the Sons of 'Men. Inſtances we have of this in the firſt of St. *Mark*, *v.* 4. '*John* did baptiſe in 'the Wilderneſs, and preach the Baptiſm 'of Repentance. Again, *v.* 5. 'They 'were baptiſed of him in *Jordan*, confeſ-'ſing their Sins. Now either the *Order* of *Words* in Scripture, does not always infer the

ſame Order of *Things*, or elſe it follows that St. *John* did *baptiſe* before he *preached*, and before his Hearers *Confeſſion* and *Repentance*. Again, it is ſaid in St. *Mark* 1. 15. 'Repent and believe the Goſpel. But *Repentance* does not always go before *Faith*, for *Faith* rather in order of *Time* as well as of *Nature*, precedes *Repentance*, becauſe the *Belief* of the *Promiſes*, and *Threatnings* of the *Goſpel*, is that which induces Sinners to *repent*. Laſt of all; the place is certainly *miſtranſlated*. For whereas we read, 'Go 'and *teach* all Nations, baptiſing them. And again, *Teaching* them to obſerve all things, *&c.* which makes a plain *Tautology*, or improper and undecent Repetition of the *ſame Word* in the *ſame Senſe*; it ought to be render'd, 'Go and *make Diſciples* of 'all Nations by *Baptiſing* them. This is plain from the very *Conſtruction* of the Words. Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, &c. where αὐτοὺς muſt agree with Μαθητὰς, included in the Verb Μαθητεύσατε; but if it had only been *teach* or *preach* to all Nations, *baptiſing* them, it might have agreed with ἔθνη, and muſt have been αὐτὰ, not αὐτοὺς. Now that μαθητεύειν ſignifies μαθητὰς ποιεῖν, to *proſelyte*, or make *Proſelytes*, *Diſciple*, or make *Diſciples*, has been ſufficiently proved by Learned

Learned Men who have wrote on this *Controverſie* *; the word תלמדו of the ſame ſignification, being here uſed by the *Syriack*, but the word אלפו in the 20 *v.* which anſwers the *Greek* Διδάσκοντες, truly rendered *Teaching*. But that Children are capable of being made *Proſelytes*, has been already proved, as they are of being further *taught*, when they are by *Baptiſm* entred into the *School* of Chriſt.

* *This is now owned by the* Anti-pedobaptiſts *themſelves, for Dr.* Ruſſel *in the late Diſpute at* Goſport, *renders the word*, Diſciple, *or* make Diſciples.

§ XXIV. Their next *Objection* is taken from thoſe Expreſſions in *Scripture*, 'Repent and 'be baptiſed; *believe* and be *baptiſed*. 'He that '*believes* and is *baptiſed* ſhall be ſaved, and the like; whence they argue, as before, that *Faith* and *Repentance* are to go before *Baptiſm*.

In anſwer; as to the *order* of the words, we have already proved that there is nothing in it, tho' it is not denied, but that where a Perſon is *capable* of making an *actual Declaration* of *Faith* and *Repentance*, he is obliged to do it before *Baptiſm*. And ſuch were thoſe *adult*, or *grown Perſons* to whom the *Goſpel* was at firſt preached, as *Oral Profeſſion* was required by the *Jews* of *adult Proſelytes*; and the ſame does our

Church require in the moſt *ſolemn manner* of thoſe who are *baptiſed* when of *riper Age*. But neither *God* or *Man* require more of any than they are *capable* of *performing*: Nor is therefore ſuch an *actual perſonal Declaration* of their *Faith* and *Repentance* required of *Infants*. *Repentance*, indeed, they need none, for any *actual Sin*; *Faith* they may have in *Principle*, tho' they cannot *outwardly expreſs* it. This is therefore done by the *Church* in their *Names*, by the *intervention* of *Sureties*, who may lawfully and uſefully *ſtipulate* for them, and they remain obliged by ſuch a *ſtipulation*, *Parents* being *naturally*, theſe *voluntarily* bound to ſee to the *pious Education* of ſuch *Children*, towards which they cannot have too *many helps*: And would all who have undertaken this *ſolemn* and *weighty Charge*, be but truly careful to *perform* it, which without *grievous Sin*, they cannot *neglect*, would they do what they *promiſed* for them, which ſurely is not *impoſſible* or very *difficult* to be done; would they 'call upon theſe *Children* to hear *Ser-* 'mons, ſee that they learned their *Catechiſm*, 'and do their beſt to have them brought 'up in the *Fear* of *God* and fitted for *Con-* 'firmation; and brought unto it, when of ſufficient *Age* and *Underſtanding*, there to diſcharge their *Sureties*, and to take the *bap-*

tiſmal

tiſmal Vow upon themſelves, in order to receive the other *Sacrament*, we ſhould ſoon ſee another *Face of Chriſtianity* among us, and I believe, few things would go further in ſilencing the *Objections* which are brought either againſt *baptiſing Infants*, or againſt our peculiar *Form* of *Baptiſm*.

§ XXV. Another *Objection* againſt *Infant-Baptiſm* is, that there is no *expreſs Command* for it in *Scripture*; one *poſitive Text*, ſay they, would *End* all the *Diſpute*. On which they *argue* farther, that *God* was *angry* with his own *People* becauſe they did that, 'which, ſays he, I *commanded* them not, neither came it not into my *Heart*; and the like in other places. *Jer.* 7. 31.

In Anſwer, as to what they ſo often affirm, that one *poſitive Text* for *Infant-Baptiſm* would end the *Controverſie*, we have great *Reaſon* to queſtion the *Truth* of it; for it is as *poſitively commanded* in the *New Teſtament* (tho' were it only in the *Old*, and not a part of the *ceremonial* or *political Law*, none but *Manichees* would *deny* it, or a *fair Conſequence* from it) it is, I ſay, as poſitively commanded, that *Chriſtians* ſhould *teach* and *admoniſh* one another in *Pſalms* and *Hymns*, and *ſpiritual Songs*, *ſinging to the Lord with Grace in their Hearts*, Epheſ. 5. 14. as it is to *Honour*

our Father and Mother: But yet, theſe *Perſons* abſolutely *refuſe* to do it, and they not only *object* againſt our *way* of *ſinging*, but they are againſt any outward *ſinging* at all, and never *practiſe* it in *Religious Worſhip* but are *angry* with us, and with ſome *few* of their *own*, who ſtill keep up that moſt *heavenly part of God's Service* *. So ſtrange a *Power* has an *inveterate Prejudice*, which will neither *yield* to the *Practice* of all the *Churches* of God, nor to plain *Scripture*, *Experience* or *Reaſon*.

* *See* Grantham's *Works, and Axe to the Root.*

But to let that paſs, as to their requiring an *expreſs Command* for *Infant-Baptiſm*, we anſwer, it is *unreaſonable* to ask it, when they themſelves do *practiſe* ſome things for which there is neither *Command*, nor ſo much as any clear *Example* in the *Holy Scripture*; as for Inſtance, the *change* of the *Sabbath*; the *admitting Women* to the *Lord's Supper*, and even to *Baptiſm*, for which laſt, they have no *expreſs Command*, and, I think, but *one Example*. For *Baptiſm*, they ſay that *Women* are included under *all Nations*, and we ſay the ſame of *Children*, but neither are *expreſly named*. As for *admitting Women* to the *Lord's Supper*, we are not *ſure* from *expreſs Words* of *Scripture*, that ever

ever any *Woman* did *receive* it. They have in vain attempted to bring *one expreſs Text* for it, tho' there is no more doubt that they did *receive*, than that the *Apoſtles* did *baptiſe Infants*. Nor can they evince any *Example* of *Womens* receiving from the firſt and ſecond Chapters of the *Acts*, where it is ſaid, 'That the *Apo-* 'ſtles continued in *Prayer* and *Supplication* 'with the *Women*; and afterwards, 'That 'thoſe that *believed* continued daily with one 'accord in the *Temple*, and *breaking Bread* 'from *Houſe* to *Houſe*. For that place where the *Women* are expreſly mentioned relates only to *Prayer* and *Supplication*, not to the *Lord's Supper*; and for the latter place, where thoſe that *believed* are ſaid to be together, *breaking Bread*, its all along ſpoken of *Men* in the original *; as St. *Peter* when he preach'd that *Sermon* which *converted* ſo many Thouſands, addreſſed himſelf to the *Men* only, '*Men of* Iſrael, *ver.* 22. and '*Men* and *Brethren*, ver. 29. And if *Women* and *Siſters* were included under *Men* and *Brethren*, may not we as well argue that ſome of the twelve *Apoſtles* were *Women*, becauſe thoſe who were convinced by St. *Peter's* Sermon, ſaid to him and to the reſt of the *Apoſtles*, '*Men* and *Brethren* what ſhall 'we do? *ver.* 37.

* *See this Matter fully clear'd in Mr.* Walker's *Appendix to his Diſcourſe of* Infant-Baptiſm.

Nor is there any more *expreſs Command* for admitting *Women* to the *Communion*, than there is *Example*. The place that is pleaded for it comes ſhort of proof; 'Let 'a *Man* examin himſelf, and ſo let him 'eat of that Bread*. For tho' the word *Men* does in the original include both *Sexes*, yet what follows, binds it to the *Maſculine* only, the word *Himſelf*, being of the *Maſculine Gender* †.

* 1 *Cor.* 11. 28.

† Ἑαυτὸν.

Since then they admit *Women* to the *Communion* without any *expreſs Command* or *Example*, but only by *Conſequences* from *Scripture*, they can never ſhow any Reaſon why *Infants* ſhould not be admitted to *Baptiſm*, when there are ſo *many Scriptures* which, as has been proved, do by fair *Conſequence*, ſhow they have a *right* unto it, and are *capable* of it. As for thoſe places wherein *God* reproves his People for doing what he *never commanded* them, it is evident that it is only a *way* of *Speech* common to the *Hebrews*, which ſignifies his *expreſs forbidding* them to do ſuch things, particularly that in *Jeremy*, as what goes before makes fully evident. 'They have built the high places 'of *Tophet*, to burn their Sons and their 'Daughters in the Fire, which I *commanded* 'them

'them not. Now *God* had *expreſly forbidden* them to do this, and that on *pain of Death** But ſurely, there is a *difference* between the *Jews offering* their *Sons* and *Daughters* to *Devils*, and Chriſtians *offering* theirs to *God*, which even thoſe do, who will not *Baptiſe* them, tho' they have no more *expreſs Command* for it, than we have for their *Baptiſm*, or than they themſelves for admitting *Women* to the *Communion*.

* *Lev.* 18. 21, 29. and *Deut.* 13. *per tot.*

§ XXVI. Having thus given a ſhort Account of the *Nature of Baptiſm*, laid down the *Grounds* of the *Churches* Practice in *baptiſing Infants*, and given, I hope, a ſatisfactory Anſwer to the moſt plauſible *Objections* againſt this *Practice*, I ſhall conclude this ſmall *Treatiſe* with an earneſt *Requeſt* to all thoſe who were *baptiſed* in their *Infancy*, that they would always *remember* the *Vows of God that are upon them*, and evidence the ſame by their *Care*, to *fulfil* what they have ſo ſolemnly *promiſed*; 'To *renounce* the *Devil*, the 'World, and the *Fleſh*, and ſtedfaſtly *believe* 'God's *Word*, and obediently *keep* his *Com*'mandments. That they would continue ſtedfaſtly in the *Doctrine* and *Fellowſhip* which is ſo agreeable to the *Apoſtolical Practice*, and

to the *Word of God.* And laſtly, That they would by no means *forget* to *pray* earneſtly for their *miſtaken Brethren,* 'That *God* 'would pleaſe to bring into the *way of* 'Truth, all ſuch as have *erred* and are *de-* 'ceived. That he would take away all *Pride,* 'Uncharitableneſs, *Prejudice* and *Blindneſs,* 'and whatever may hinder *godly Union* and 'Concord. *That as we have but one* Lord, *and one* Faith, *ſo we may have but one* Baptiſm, *that ſo we may come in the Unity of the Faith, and the Knowledge of the Son of God, to true Chriſtian perfection, to the meaſure and ſtature of the fulneſs of Chriſt.* To whom with the Father and Holy Ghoſt, *Three* and *One,* be Glory in the Church throughout all Ages. *Amen! Amen!*

The Great Hallel *or* Paſchal Hymn, *which was ſung by the* Jews *at the* Paſſover, *and by our* Saviour *and his* Apoſtles *at the Inſtitution of the* Lord's Supper, *conſiſting of* Pſalms 113, 114, 115, 116, 117, 118. *The two former were ſung towards the Beginning of the* Feaſt, *the reſt at the End of it* *. *The firſt of theſe* Pſalms (*the* 113.) *is ſtill uſed by the* Tigurine *Churches at the* Communion †. *And any of them, as they are here turned into* Metre, *may be ſung, either in Private, or by a Family, before or after* Sacrament.

* Lightfoot's Vol. II. *pag.* 258. 260.

† Tigurine *Liturgy*, p. 116.

PSALM CXIII.

The ſame Tune with that in the old Verſion.

1. YE Prieſts of God, whoſe happy Days
Are ſpent in your Creators Praiſe,
Still more and more his Fame expreſs!
Ye pious Worſhippers, proclaim,
With Shouts of Joy his Holy Name,
Nor ſatisfy'd with Praiſing, bleſs!

2. 3. Let

2. 3. Let God's high Praiſes ay reſound,
Beyond old Times too ſcanty Bound,
And thro' eternal Ages pierce;
From where the Sun firſt gilds the (Streams,
To where he ſets with purple Beams,
Thro' all the outſtretcht Univerſe.

4. The various Tribes of Earth obey
God's awful and imperial Sway; (fines:
Nor Earth his boundleſs Power con-
Above the Sun's all-cheering Light,
Above the Stars, and far more bright
His pure eſſential Glory ſhines.

5. 6. What Mortal, form'd of Duſt and Clay,
What Idol, even more weak than they,
Can with the God of Heav'n compare!
Pure Angels round his glorious Throne
He ſtoops to view, nor thoſe alone,
Even Earth born Men his Goodneſs (ſhare.

7. 8. The Poor he raiſes from the Duſt,
The Needy if on him they truſt (raiſe;
From ſordid Want and Shame he'll
That they with mighty Princes plac'd
With Wealth, and Power, and Honor (grac'd
May ſing aloud their Saviour's praiſe.

9. The

9. The Barren Womb, whoſe Hopes were paſt
His boundleſs Power unſeals at laſt,
And ſaves her Memory and Fame:
He fills the Houſe with hopeful Boys
Who their glad Mother's Heart rejoyce;
O therefore praiſe his Holy Name.

PSAM CXIV.

Like the CXLVIII.

1. 2. WHen ranſom'd *Iſrael* came
From faithleſs *Egypt*'s bands
The Houſe of *Jacob*'s Name
From hoſtile foreign Lands;
Judah alone
God's holy Place,
And *Iſrael*'s Grace
Was his bright Throne.

3. 4. Amaz'd old Ocean ſaw,
And to its Chambers fled,
While *Jordan*'s Streams withdraw,
To ſeek their diſtant Head:
Tall Mountains bound
Like jocund Rams,
The Hills like Lambs
Skipt lightly round.

5. 6. What

5. 6. What ail'd thee, O thou Sea
To leave thy antient Bed?
Why did old *Jordan* flee
And ſeek its diſtant Head?
Ye Mountains why
Leapt ye like Rams
While Hills like Lambs
Skipt lightly by?

7. 8. All Natures utmoſt bound
The God of *Jacob* own!
Where Sea or Land is found
Fall trembling at his Throne;
At whoſe Command,
Hard Rocks diſtill
A Cryſtal Rill,
And drench the Sand.

PSALM CXV.

Like the C.

1. NOT unto us! we all diſclaim:
Glory alone to God's bleſt Name!
Whoſe Truth ſhall ſtand for ever faſt,
Whoſe Love to endleſs Ages laſt.

2. Why ſhou'd th' inſulting Heathens Pride,
Our Hopes alike and him deride?

Where

Where is your God, why ſhou'd they cry
Ye *Hebrew* Slaves! O Saviour, why?

3. Blaſphemers know he reigns above,
And ſoon will your vain hopes remove:
He all Events diſpoſes ſtill,
And all obey his Sovereign Will.

4. Not ſo the Gods to whom they pray,
Of Silver and of Gold are they:
To whom in vain their Vows are paid,
Adoring what their Hands have made.

5. Tho' Mouths they have, yet all their Art
Can neither Breath nor Speech impart:
Nor can they turn their uſeleſs Eyes
On thoſe who kneel and ſacrifice.

6. Tho' loud their Slaves for ſuccour cry,
They neither hear nor make reply;
Nor can their Noſtrils ought receive,
Tho' they rich Clouds of Incenſe give.

7.8. The Bolts they wield they cannot throw,
Their Feet can neither move nor go:
With neither Breath nor Senſe, nor more
Who them erect, and them adore.

9. The Rock of *Iſrael* is not ſo
In whom we truſt, and whom we know;

Still

Still truſt his watchful Providence
Who is our help and ſtrong Defence.

10. Ye Prieſts of God who daily bring
Incenſe and Praiſe to Heav'ns high King,
O truſt in that Almighty Friend
Who ſtill will help and ſtill defend.

11. 12. He'll ſuch whoſe hope on him is ſtaid
Againſt all Fears and Dangers aid:
Still he'll his Love on *Iſrael* place,
Still ſmile on *Aaron*'s ſacred Race.

12. Thoſe who from Regions wide away
Their Vows at his High Altar pay,
In vain they ſhall not thither come,
But go with Bleſſings loaden home.

14. Their pious Children too ſhall ſhare,
Th' Almighty's Kindneſs and his Care;
Whoſe wondrous Bounty ſhall extend
To future Days, and know no end.

15. O happy *Iſrael!* who partake
His Bleſſings who the World did make:
16. Who o're the Heavens triumphant rides,
And Earth's wide Globe to Man divides.

17. 18. The

17.18. The ſilent Dead no Praiſes give,
But we who by his Favour live,
While we have Breath will Offerings bring,
And grateful *Hallelujahs* ſing.

PSALM CXVI.

Like the XCV.

1. O God, who when I did complain
Did all my Griefs remove;
O Saviour! do not now diſdain
My humble Praiſe and Love!

2. Since thou a gentle Ear didſt give
And hear me when I pray'd,
I'll call upon thee while I live
And never doubt thine Aid.

3. Pale Death with all its ghaſtly Train
My Soul encompaſt round;
Anguiſh, and wo, and helliſh Pain,
Too ſoon, alas! I found.

4. Then to the Lord of Life I pray'd,
And did for ſuccour flee:
O ſave in my diſtreſs, I ſaid,
The Soul that truſts in thee!

5.6. How

5.6. How good and juſt! how large his Grace!
How eaſie to forgive!
The ſimple he delights to raiſe,
And by his Love I live.

7. Then, O my Soul, be ſtill, nor more
With anxious Thoughts diſtreſt!
God's bounteous Love does thee reſtore,
To wonted eaſe and reſt.

8.9. My Eyes no longer drown'd in Tears,
My Feet from ſtumbling free,
Redeem'd from Death and deadly Fears,
O Lord, I'll live to thee.

10. When neareſt preſs'd, I ſtill believ'd,
11. Still glori'd in thy Aid;
Tho' when by faithleſs Men deceiv'd
All, all are falſe I ſaid.

12. To him what Offerings ſhall I make,
Whence my Salvation came?
The Cup of Bleſſing * now I'll take,
13. And call upon his Name.

* Ποτήριον σωτηρίου.

14. Thoſe Vows which in my greateſt ſtraits
Unto the Lord I made,
Shall now be at his Temple Gates,
Before his People paid.

15. That

15. That Life which thou, O Lord, didſt ſave,
From raging Tyrants free,
16. That ranſom'd Life thy Bounty gave,
I dedicate to thee.

17. My Heart and Voice at once I'll raiſe,
Thy Goodneſs to proclaim:
With loud and grateful Songs * of Praiſe,
I'll call upon thy Name.

* Θυσίᾳ αἰνέσεως.

18. Yes, all thoſe Vows which in my ſtraits,
Unto the Lord I made;
Shall now be at his Temple Gates,
Before his People paid.

19. His Prieſts ſhall mix their Hymns with mine,
His Goodneſs to record;
And all *Jeruſalem* ſhall joyn,
With me to praiſe the Lord.

PSALM CXVII.

1. YE Nations who the Globe divide,
Ye numerous People ſcatter'd wide,
To God your grateful Voices raiſe.
2. To all his boundleſs Mercy ſhown,
His Truth to endleſs Ages known,
Require our endleſs Laud and Praiſe.

Doxology.

Doxology.

To him who reigns enthron'd on high,
To his dear Son who deign'd to die.
Our Guilt and Errors to remove:
To that bleſs'd Spirit who Grace imparts,
And rules in all believing Hearts,
Be endleſs Glory, Praiſe and Love.

PSALM CXVIII.

1. GLad Hymns and Songs of Praiſe re-
To th' Maker of the Univerſe, (hearſe,
Whoſe Goodneſs does ſo far extend,
Whoſe wondrous Mercy knows no End.

2. Let *Iſrael*, now no more oppreſs'd,
With Quiet and with Plenty bleſs'd,
Praiſe him who all their Bliſs did ſend
Whoſe wondrous Mercy knows no End.

3. Let *Aaron*'s Sons who round his Throne,
In ſacred Hymns his Goodneſs own;
While his bleſs'd Service they attend,
Confeſs his Mercy knows no End.

4. Let all who with Religious Fear,
Approach his Gates and every Year,
With Gifts fair *Sion*'s Hill aſcend,
Confeſs his Mercy knows no End.

5. With

5. With deep diſtreſs encompaſt round,
To him I cry'd, and ſuccour found;
He me from Exile did retrieve,
And ſafe, and free as Air I live.

6. He's on my ſide, and I'll deſpiſe,
7. Th' Efforts of all my Enemies;
8. On him 'tis ſafer to rely,
9. Than Princes who may fail or die.

10. Tho' Troops of Foes beſieg'd me round,
11. As angry Inſects ſwarming ſound,
12. Their ſhort liv'd Miſchief I can ſcorn,
Noiſe without Strength, like Fire in Thorn.

13. At once they charg'd and preſt me all,
Yet ſtaid by God, I could not fall.
14. My Saviour he, to whom belongs,
The Tribute of my grateful Songs.

15. Nor ſhall my ſingle Thanks be paid,
Lend me, ye Saints! O lend your Aid;
Let Health and Joy be ſpread around,
With Praiſe let your glad Gates reſound.

16. God's own Right Hand has Wonders (wrought,
And conquer'd thoſe againſt him fought.
17. He ſmiles, and grants me happier Days,
And here I now my Saviour praiſe.

18. Heavy

18. Heavy his angry Strokes did fall,
But ah! I well deſerv'd 'em all:
Yet in the Confines of Deſpair
And Death, he found and ſav'd me there.

19. Now to his Holy Houſe return'd,
Who late a helpleſs Exile mourn'd
Thro' th' Everlaſting Gates I'll go,
And pay him part of what I owe.

20. 21. A pious Crowd I'll with me bring,
And with glad Heart my Saviour ſing:
22. That Stone the Builders once diſplac'd,
Now to the Corner's Head is rais'd.

23. God's Hand the great Event has wrought,
Wondrous and paſſing human Thought;
24. This is the Day the Lord has made,
Therein let all our Vows be paid.

25. Still hear and ſave! O ſtill defend,
And heavenly Joy and Comfort ſend.
26. Bleſſed be he who'll Bleſſings bring,
Pardon and Grace from Heav'ns high (King.
We who from his high Altar bleſs,
Will for his People ask Succeſs;
27. He from the Confines of Deſpair,
Has rais'd us to the Lightſome Air.

Let

Let the crown'd Victims haſte away,
And Thouſands after Thouſands ſlay:
Waſh the broad Courts with ſacred Gore,
Till *Baſhan*'s Fields can ſend no more.

28. And what thou valueſt far above,
Thee, O my God! I'll Praiſe and Love;
29. Whoſe Goodneſs does ſo far extend,
Whoſe wondrous Mercy knows no End.

FINIS.

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